

Toronto Conference The church must speak confessionally

by Keith Knight
C.C. Editor

A two day conference prior to the meeting of the Council of Christian Reformed Churches in Canada attracted about 75 persons, most of them in leadership capacities within either the church or Christian organizations.

The conference, held in the Willowdale Christian Reformed Church in Toronto on November 9 and 10 was open to the public. Perhaps it was the theme of the conference which kept people away: The Task of the Church as Institute in Relation to Current Public Issues.

The keynote address was delivered by Rev. Peter Jonker, retired pastor living in Richmond, B.C. The speech filled an hour and its text fills 17 typed pages, enough to fill three full pages of C.C. It will, therefore, not be reprinted here.

The conference dealt with jargon

with which most of us in the pews are not familiar. It dealt with the role of the church as institute and the church as organism. The church as institute is the church which meets on Sundays as office-bearers and members. The church as organism is, in essence, the body of believers as they live out their lives each day.

Much of the speech and the response by Dr. Bernard Zylstra, principal of the Institute for Christian Studies, were similar in approach. They differed when it came to the extent of the proclamation of the Word of God off the pulpit. Dr. Zylstra said: "There is no doubt in my mind that the church as institute, on the basis of the Written Word, has the duty to proclaim the healing and judging Word with respect to secular education, militarism, injustice, abortion, economic exploitation of resources and people. In all issues, the church must do its utmost to make clear the links between its proclamatory task and the issues to which it addresses itself. As church we should recover the spiritual heart of the Gospel, and from out of that spiritual heart, proclaim the good news to the whole of society."

Rev. Jonker sees the task of the church as institute as being twopronged, although it is essentially one task. "The Word of the Lord is entrusted to the church so that, through its proclamation the believers are strengthened in their faith. Through the administration of the sacraments the believers are constantly reminded of the fact that through faith in Jesus Christ they are called out and have been set apart... The task of the church as institute cannot be confined to the care for its own members. Through the proclamation of the Gospel it is called upon to use all the avenues open to her to give testimony to the world of the coming kingdom of God, call sinners to repentance and faith in Jesus Christ, and to make known the pending judgment upon all who reject the outstretched hand of the Saviour."

A confessional church

Rev. Jonker said that the church must speak out confessionally and that her task is to equip the saints. "... The people of God have understood the religious direction and its consequences as taught by the church, and in faith have started to erect institutions and organizations through which they are spreading blessings effective far beyond those who are immediately involved."

Rev. Jonker said that the church should be careful in giving advice to political and economic leaders. "... Quite some expertise is necessary to address the government on a specific issue meaningfully and coherently in order to be of any effect. As such, the church does not have this kind of competence. Its expertise lies in its unshakable conviction that only obedience to the instruction of the Lord will guarantee the welfare of society and of humanity."

There was a consensus that the

How to motivate the membership

One of the most basic concerns for those who attended the conference in Toronto was that of motivating the local congregations to become alive as Christians.

Of the 17,700 Christian Reformed families in Canada only hundreds are involved in and members of Christian organizations which try to put the Reformed faith into action. Memberships could increase in the Christian Farmers Federations of Ontario and Alberta, in the Christian Labour Association of Canada, in the Commit-

tee for Justice and Liberty Foundation. Only a few are involved in local, provincial and federal politics.

It was considered essential that the membership become an informed membership and that this be done off the pulpit, in bulletins, in local meetings, through Christian publications, and through self-education. As Reformed Christians we must know what is going on around us and we must also be willing to transform this knowledge into Christian action.

pulpit is not limited to the Gospel only but that the church can also speak out against, say, abortion or educational equality within Ontario, or the injustice in Poland. It should not become a political platform, of course. But the church can certainly say: "Thus says the Lord, abortion is wrong."

But the task of providing solutions and alternatives to the questions of, say native rights or the resettlement of refugees is the task of the church "as organism" — namely, its members and organizations. The church may speak confessionally, but not politically or economically.

Background

This discussion moulded much of the thought for those conferees who were delegates to the Council of CRCs which was scheduled to open on the evening of November 10. For some it clarified Council's issues and for others it may have reinforced earlier convictions.

The discussion at the conference certainly had a bearing on the Council's committees which met to discuss the mandate and role of the Committee for Contact with the Government, especially their desire to join Project North, Project Ploughshares, Ten Days for World Development and other organizations.

One resolution

Little came out of the conference in the way of concrete proposals. The topic was too broad and the time too short for any meaningful proposals.

But the conference was impressed by speeches by two directors of Indian ministries, Revs. Harry Kuperus and

Henry De Bruyn. Both men provided background into the Indian land claims and their conflict with provincial and federal governments. The conference was urged to adopt a proposed telegram of concern about native rights which would be forwarded to the Council of CRCs the next day. That resolution was adopted.

Little else was resolved. The conference had broken up into five study groups, each of them meeting for a few hours. Their comments and reports were read to the entire body but they were received without being adopted as resolutions by the body.

Ambitious task

Conference chairman was Rev. Carl Tuyl of Toronto who did an admirable job of discussion-leading and refereeing. He described the conference topic as being too ambitious and that the time was too short to do justice to the topic.

All five study groups, he said, expressed a real concern for continued communication between church leaders and members. There should not be a distance between theory and practice, he said. He added that it was important that the worshipping community — the body of believers — also keep in touch with those Christian organizations which specialize: such as labour, politics, agriculture, education.

CRTC looks at religious broadcasting

The Canadian Radio-Television and Telecommunications Commission (CRTC) is holding public hearings on religious broadcasting beginning January 26, 1982. The hearings will deal with issues associated with religious broadcasting as part of a review of "policy issues associated with the licensing of religious broadcast undertakings in Canada."

The Christian Communications Centre in Mississauga, ON has already submitted to the CRTC a presentation that requests favourable consideration of presentations of participants who represent the Christian faith.

In addition, the Christian Communications Centre requests clear policy for allowing religious broadcasting on Canadian airwaves.

According to Gerrit Verstraete, president of the Christian Communications Centre, "We consider the public hearings of the CRTC on religious broadcasting to be a significant step in the right direction with the objective of being able to offer Christians in Canada a truly Christian broadcasting network or station."

The Centre urges you to write Mr. J.G. Patenaude, Secretary General, Canadian Radio-Television and Telecommunications Commission, 5th Floor, Terrasses de la Chaudiere, 1 Promenade du Portage, Hull, Quebec, K1A 0N2 and express your support for Christian broadcasting in Canada.

Please send copies of your letters to the Christian Communications Centre, 39 Pine Avenue South, Mississauga, ON L5H 2P5.

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VIEWPOINT

What may the church say to Canada?

Is the Reformed faith being reduced to a social gospel? That fear, I suppose, might exist in the minds of those who leaped through the Agenda of the Council of Christian Reformed Churches in Canada which held its meeting from November 10-12.

Undoubtedly some of the delegates were sent by their classes to the Council to make sure that that does not happen ... and they succeeded. The Council has reiterated the need for solid, Reformed preaching of the Word off the pulpit. It has stated that ministers must equip the saints for service in the Lord.

The Council is an association of the classes within Canada and also includes the Canadian churches of Classis Minnesota North. That classis is the only one which still straddles the border. Its task is to carry out work of mutual concern for the classes. For example, as Canadian churches we all sponsor the Indian ministries in Regina, Saskatchewan and Winnipeg, Manitoba. We will be paying \$12 per family next year for this important work among the nation's native people.

One of the major questions which kept surfacing at the meeting of the Council recently, and also at the

conference which preceeded it, was this one: How far should the church go in addressing political, social, and educational issues? Is that the task of the church or does that belong to the individual members (the church as organism, as it is often called) or Christian organizations?

Strictly speaking, when the Reformed community wants to respond to educational injustice it does so through the various Christian education associations. When matters of an agricultural nature (land use) surface we expect the Christian Farmers Federations to respond. In matters of political injustice we undoubtedly hear the Committee for Justice and Liberty (CJL) respond.

These organizations were born out of the Kuyperian mold that all of life is religion. Each one of us has a Christian responsibility to witness where we are. We can do that witnessing individually or corporately as associations. We know all that.

But where does that leave the church as a denomination? Must the minister be confined to preaching the Gospel without applying that Word of God to today? Of course not. And that is why ministers must preach about the evils of today: adultery, material-

ism, lotteries, persecution of those who believe in Christ ... Where does that list end? Just how much may a minister or a denomination say?

The church must speak *confessionally*. "Thus says the Lord, lotteries are wrong." "The church has no business in offering governments alternative solutions to lotteries (eg. rather than have lotteries the government should raise taxes). No, that kind of response is up to individual Christians and Christian organizations.

The Dutch Reformed Church in South Africa was a chief proponent of apartheid. It would be beautiful for the church to say: "We were wrong in endorsing apartheid" but then it should leave the change in policy up to the people to work out.

Put simply, the church may "say", the people may "do". I would find it most disheartening if the Council of CRCs in Canada or the Christian Reformed Church as a denomination for that matter would join such special interest groups as Project North, Project Ploughshares or Ten Days for World Development. Such groups, even though their work may be valuable, should receive support of individuals rather than denominations.

Closer to home, that is also why the Christian Reformed Church or the Council in Canada is not a member as a body in the CUL Foundation or the Christian Farmers Federation or Christian Schools International, even though each of them does good work.

The church has a task to preach the Gospel of Jesus Christ and to warm our hearts as individual, pew-sitting members. It is our task through the week to respond to God's command. And that is where many of us are lacking.

Are we involved in the life of the city or town where we live? How do we profess our faith as Christian businessmen, farmers, housewives, teachers, nurses, secretaries, factory workers, politicians, employees, employers, students, retirees?

We are Christ's body of believers. If we are truly alive, then our congregation and our denomination will also be truly alive.

Preachers, give us the Word. Let us then go out into the world as soldiers of the cross. The Reformed faith is rich and vibrant. Let us share that richness within our work environment as well as with the leaders of this nation.

Keith Knight

Sects and Cults

The Maharishi

Who is the Maharishi? He was born as Mahesh Brasad Warma in India's Central province around 1918 (he refuses to give his age) into the Kshatriya or warrior caste. He has a degree in physics from the Alahabad University. After his graduation in 1940 he spent 13 years with one of India's leading Hindu swamis, known as Guru Dev. This guru had revived a little-known technique of meditation that originated in the Vedas, part of Hindu scriptures.

In 1953 Guru Dev died. Before his death he charged the Maharishi to develop a technique to enable masses to meditate and spread the art to the West. From 1953 to 1955 Mahesh withdrew into a cave in the Himalayan mountains. When he emerged he had a yoga technique which he called Transcendental Meditation.

In 1956 he called himself Maharishi ("Great Sage"). In 1959 he travelled to the U.S. to found the Spiritual Regeneration movement. "Life can be bliss", Maharishi taught. "It can be easy. You don't have to deprive yourself of wanting things." He promised health and world peace. "If young people would accept my mind, the hospitals would be emptied." The hope of the Maharishi is that if as few as 10 per cent of the world's population would practice TM, war would be eliminated for generations to come.

TM became a hit when the Beatles took up TM. Ringo Starr testified: "Since meeting His Holiness, I feel great." John Lennon said that "This is the biggest thing in our lives." Mia Farrow and The Rolling Stones and a host of other famous people became attracted to TM.

Initiation

How does one become initiated in TM? What is this meditation all about? TM demands that its practitioners sit

still for 20 minutes twice daily and silently repeat their specially assigned mantra. The only one who doesn't have to meditate is the Maharishi. One of his followers said: "He long ago achieved a perpetual fourth state of consciousness. The clarity of his mind is awesome."

The candidate for initiation is led into an incense-permeated room and invited to kneel before a picture of Guru Dev. The initiator presents an offering of flowers and fruit (which were brought by the candidate) and sings a song in Sanskrit called "the Puja", in honour of the departed masters of the Shankara tradition of Hinduism. The prayer reads in Part: "To Lord Narayana, to lotus-born Brahma, the Creator, to Vashishtha, to Shakti, and to his son, Parashar, to Vyasa, to Shukedava...I bow down... At whose door the whole galaxy of gods pray for perfection day and night, adorned with immeasurable glory, preceptor of the whole world, having bowed down to him, we gain fulfillment."

Since nothing comes for nothing, there is a fee structure of \$35, \$45 and \$75 respectively for high school, college and adult initiates. Yet the TM movement is listed as a non-profit tax-exempt educational organization incorporated in California. A candidate can become a mediator by attending three public lectures and receiving a mantra.

A mantra is described as "a Sanscrit word or phrase invoking a Hindu deity. The mantra is repeated silently to oneself (in TM) or chanted aloud (in Hare Krishna) until awareness of the external world is shut out. The mantra is then continued to eliminate all thought. The alteration of consciousness that results from suppressing both outward perception and inward thought will eventually bring a striking

experience of unity in which the self seems to merge with the universe."

The knowledge of the mantras is secret, and a prospective meditator can receive his own individual mantra, which he may not share with anyone, from a SIMS initiator. Actually there are only 17 principle mantras, dispensed by age categories. Each meditator is on a mailing list and repeatedly receives a newsletter advertizing more activities and giving special messages from the Maharishi.

May Christians become TM practitioners? I think the answer is obvious. TM gives physical rest for a moment, but it cannot give the spiritual rest and peace the Bible mentions. It does not demand anything from the practitioner. No changed life is needed. Dr. Kumar Pal, secretary of the Yoga Institute of Psychology and Physical Therapy in New Delhi, remarked: "It is merely a technique, a very limited

technique, and it is not yogi because it lacks the prerequisites of yogi meditation. A moral life is the sine qua non of yoga practice. The students and admirers of Maharishi Mahesh Yogi have no need to give up sex, liquor and other immoral habits. They are reveling in immoral habits at the cost of basic moral values."

The required worship ceremony for all TM initiates is idolatrous and clearly in violation of God's law: "Thou shalt have no other gods before me." Meditating on a mantra is contradictory to our Lord's teaching in the Sermon on the Mount: "But when ye pray, use not vain repetitions, as the heathen do." (Math. 6:7) TM leads to spiritual darkness. The apostle Paul points to a better way to spiritual rest, peace and happiness.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith" (Gal. 5:22).

Johan D. Tangelder

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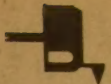
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LETTERS

Couple experienced healing in Philippines



Dear Sir:
In regard to your article on Faith Healing in the Philippines, by John Vander Kooy.

My husband and I were also in the Philippines in November, 1980. Our tour was 18 days, and we spent 14 days in Baguio City. The second day, we were able to attend chapel service before healing, which we decided to do because it was our choice. Rev. Sonny explained that he was Roman Catholic, and he did not care what religion we practiced. He told us that there was only one God and we would pray to Him. He then went on to tell us that if healers cannot prolong life, and if we were or were not healed, that would be God's will.

We prayed every morning, and always at the end of our prayers, "Lord, thy will be done" was said. He also told us to have positive thoughts.

There was also a doctor on the premises, Dr. Romeo Ramos. He took our blood pressure every morning before healing, and did acupuncture. He has also claimed to have found a cure for diabetes.

My husband, who is a diabetic, was treated by Dr. Ramos. He was put on capsules and his blood was tested three times a day. By

the time we went home, he was off insulin. He was told to take it easy for the next four months.

However, due to family circumstances, it was impossible. Consequently, after seven months of being off insulin, his blood sugar went up, and he is presently back on insulin. He feels much better than he did before, though.

Dr. Ramos' services were \$400, and half of that was paid back by O.H.I.P.

There were five healers, including Toni Agpaga. Toni does very few operations, only the most serious. One woman on our tour was told by her doctor that she needed a brain operation. She was on medication called dilantin, for terrible headache seizures. Toni himself operated on her. She is presently off all medication and feels great. Myself, I have had a stomach pain, off and on for 28 days. I was told by my doctor, that it was nerves. One of the healers removed a growth from my stomach. I experienced some discomfort for two days, but have not had a stomach pain since.

On five different occasions, they removed cholesterol away from around my husband's heart. For the first time in ten years, he is able to sleep on his left side, due to a heart problem.

We also met three people who were sent by their doctors. Two

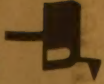
men with back problems, which could not be corrected with surgery, were healed. These doctors had witnessed the operations, and decided to send their patients. There was a medical student from Florida, who asked if she could watch my operation, and I agreed. When it was over, I asked what she had seen. She told me, I was definitely opened. We also watched each other being opened. There is no possible way they can use "animal parts".

There is nothing in the room except two beds and the healers wore short sleeves at all times. Some of us felt some discomfort after an operation; how do you explain that? And how come we feel so much better?

My husband was asked to buy shares for a development of a hotel complex. This was the only time we were approached for money. At the end of our stay, we were given a blank envelope and asked for a donation; a maximum of \$100 a person.

On our last day, we were invited to Toni Agpaga's home. We were taken to Toni's chapel, which was in his basement, and very beautiful. Rev. Sonny prayed with us, that we would continue to have good health and that we would remember one another.

We were also given a medal as a remembrance of Baguio City. At



Dear Sir:
This letter is in reaction to what B. Veldkamp writes under Salvation and Murder (C.C. Nov. 30).

It is true as she writes that any one in the church who is saved can serve Christ and that there is as it says in Gal. 3:28 neither male nor female, etc. This does not mean, however, that a man is not a man anymore or a woman a woman. It only means that in Christ we transcend the natural. We don't undo it, however.

God sticks to law and order also in the case of Cain killing Abel. The reason Cain was not executed

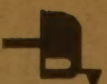
(capital punishment) was also because God had not given man a law yet stating that he who sheds somebody's blood will be killed himself. Also because Adam and Eve were the only ones in the world who could do the executing.

That King David did not die for having Uriah killed was because somebody else died in his stead. The child that was just born, Bathsheba's son.

The woman taken in adultery did not die, only because Christ took her place. She was on her way to be executed according to the law of Moses when she met the Saviour. He saw her great

Jail terms are an invention of man

Pray for cultural transformation of Dene people



Dear Sir:
I found Dr. Van Groningen's article, (C.C. Nov. 6/81) while it contained some truths, (or half truths) singularly unhelpful in dealing with the native population (question) in North America. As a matter of fact I was surprised to see that you had printed an article by a man (however learned in other areas) whose only research on the subject seems to have been a little personal experience in an entirely different area of the world and a quick perusal of an outdated Encyclopaedia Americana.

It may be a very popular notion nowadays that we should not help maintain a primitive culture (and in the main I agree) but what does Dr. Van Groningen propose to do about that culture? Does he propose we ride roughshod over it? Suppress it? Annihilate it? This is where the danger of cultural superiority comes in. There may come a time when Christian cultural expression will be forbidden (as it is in Russia or

Iran by those who feel they have the superior product (truth?). As Christians we would do well to recognize this. Obviously we believe the Christian religion and the cultural expression that accompanies it to be the only true and right religion or culture and we should be witnessing about this faith and living our Christianity everywhere and always (also to and for the native peoples).

The great majority of the native population in Canada no longer believes in or has forgotten the old tribal religions and cultures. Yet they have not been able to assimilate into the dominant culture (religion) of North American society (for whatever reasons; laying blame on us or them is of no value and really doesn't matter at this point). Witness the high percentage of alcohol abuse, family problems, suicide and welfare dependency.

The native people are, by and large, like the Biblical parable, laying helpless on the side of the road, literally and figuratively. Are we Christians going to be like

men with back problems, which could not be corrected with surgery, were healed. These doctors had witnessed the operations, and decided to send their patients. There was a medical student from Florida, who asked if she could watch my operation, and I agreed. When it was over, I asked what she had seen. She told me, I was definitely opened. We also watched each other being opened. There is no possible way they can use "animal parts".

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fear for the terrible death so close at hand for her but also sorrow over her sin that the coming judgment had awakened in her. Christ forgives and says: "Sin no more." He later on died for her on the cross also.

One way or another, it is always capital punishment. Jail sentences are an invention of secular man (in the O.T. people were kept in jail till their case came up but getting jail sentences was unknown to them) who don't know what to do about evil.

J. Vandenberg
Burlington, ON

A Christian political party and Kuyper



Dear Sir:
Thank you for your editorial "The time has come for a Christian political party." (Calvinist Contact September 25). I am glad that you put before your readers the challenge of providing a Christian alternative in politics.

A Christian alternative can provide hope and it could begin to end the election-time frustration for many Christians of not knowing for whom to vote.

Already in the second last federal election, two Christians ran as independent candidates in our Northern B.C. ridings of Skeena and Bulkley Valley—Prince George on a platform containing Christian ideas.

The party you propose may start small, but, as you observe, it could well draw highly qualified Christian candidates. Even in the large, controlling, political parties, the actual decision-making is done by very few people. The organization of such political parties and their representation at the local level is often pitifully small.

You mention our acquaintance with the political system of the Netherlands. The great Christian statesman, Dr. Abraham Kuyper, expressed his motivation for Christian political action in a poem which follows in my free verse translation:

One strong desire controls my

Editor's Note: We have received a number of notes and telephone calls requesting more information about faith-healing. Rev. Johan Tangelder, who is a former missionary in the Philippines and who is presently writing a series of articles on sects and cults, has also received numerous requests for more information about this faith-healing. As a result, Rev. Tangelder has written a series of articles on the subject which will appear during December.

life.

A higher urge drives mind and soul.

And may breath fall me Ere I choke off that holy prompting:

May God's holy ordinances For home and church, for school and state

In spite of world's objections, Again be set and kept for all our peoples' benefit.

May those ordinances of the Lord

Of which His Word and His Creation witness

Be graven so clearly in the people

That they again will bow before their God.

My hope and also my prayer is that a united response to the challenge you put before us may lead to that first necessary step for forming a Christian political party.

George Koopmans
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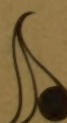
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CHURCH PAGE

Press Parade

Changing the role and time of worship services

† The Council along with the Education and Evangelism Committees have reviewed the fall education program and are proposing to the congregation that the Sunday morning educational hour be held from 9:30 - 10:30 a.m., and that the Sunday morning worship service be held from 11:00 a.m. to 12:00 noon.

This proposal arises out of two basic needs: First, a need for more time with the existing Sunday morning education

program, and second, a desire to integrate the community Sunday school with our regular church school program for the purpose of expanding community outreach and fellowship.

Under the proposed revision, adult and young adult sessions would be extended to one hour to encourage additional discussion and fellowship. Children, preschool ages through grade eight, would add a 10-15 minute period of group singing and praise to their fellowship activity.

What is our long-range purpose? Our vision is to provide additional opportunity for all our members to grow in

their Christian faith through study of God's Word, so that we all may be equipped for ministry and the building up of the body of Christ.

We wish to improve integration of community neighbourhoods and new members into our church fellowship by providing: an opportunity outside of formal worship services which offers a Bible study program for all ages, including entire families; increased opportunity for church members to meet and become acquainted with newcomers as they study God's Word together; and a concrete opportunity for each church member (child or adult) to invite their non-Christian friends and neighbours to participate in a regular Bible study hour and to study and participate with them.

Our goal is to have total congregational participation in the educational ministry of the church; and in the church school program which is available to the entire congregation and reaches into our community.

The Council and the Education and Evangelism Committees wish congregational approval on moving the morning worship service from 10:30 a.m. to 11:00 a.m. We hope that even if you cannot participate in the proposed program that you will support the educational ministry of our church in this respect.

Trinity Chr. Ref. Church
Victoria, BC

Christian Counselling for Huron County

† In the early months of this year a steering committee was formed from the four ministerial groups in

Huron County, Ontario. The steering committee consists of both laymen and clergy from each of the districts. The committee has now prepared a proposal for a counselling association and it has called a meeting for all concerned Christians to consider the proposal and to determine as well interest and direction for Christian counselling.

Clinton (ON)
Chr. Ref. Church

A minister's consistory shares in consideration of a call

† Recently we received a call to serve the Christian Reformed congregation in Orillia.

Did you know that before a pastor may accept a call to another congregation, the consistory must give its consent? (C.O. article 14a). It has happened on occasion that a consistory has said, "No, you may not leave us, pastor."

Our church recognizes that the well-being of the congregation is the most important consideration. The consistory is also responsible in this part of leadership and needs to give the pastor some direction in the choices that face him. Calls go two ways, we must remember, from the calling church and from the pastor's present charge.

Maranatha Chr. Ref. Church
York, ON

The Bible and the TV Guide

† They lie on the table, side by side: The Holy Bible and the TV Guide. One is used daily to help folks decide. (No! Not the Bible: it's the TV Guide).

As pages are turned, what shall they see? Oh, what does it matter, turn on the TV. Then confusion reigns; they can't all agree on what they shall watch on the old TV. So they open the book in which they confide (No, not the Bible it's the TV Guide). The Word of God is seldom read, maybe a verse e'er they fall into bed.

Exhausted and sleepy and tired as can be, not from reading the Bible, from watching TV. So, then back to the table, side by side, lie the Holy Bible and the TV Guide. No time for prayer, no time for the Word, the plan of salvation is seldom heard. Yet forgiveness of sin so full and free is found in the Bible, not on TV!

Emmanuel Ref. Church
Edmonton, AB

Church News

Christian Reformed

Called

—to St. Thomas, ON, Rev. Peter Meyer of Medicine Hat, AB Declined

—to Welland, ON, Rev. William Geerts of Agassiz, BC

Classis Huron

Classis Huron will meet in session January 13, 1981 in the Listowel CRC. All materials, overtures, reports must be in to the stated clerk before December 20.

Bernard De Jonge, SC

New clerk

Edmonton (Bethel), AB — C. Van Den Boogaard, 4029 - 117 Ave., Edmonton, AB T5W 0Y1 phone 474-3035

New address

Rev. B. Nederhof, 4173 Kincaid St., Victoria, BC V8X 4N7

Vietnamese Bibles

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Church order and disorder

The preacher and the deacon and the elder — Construction-workers on the Lord's project — Are like the carpenter, the mason and the welder. They have one blueprint and one architect.

The elder and the preacher and the deacon Are one in Christ, united in their aim: The Church in our dark age to be a beacon, High on a hill, the stray ones to reclaim.

The deacon and the elder and the preacher Differ in mandate, not in dignity. This is among us an essential feature: Just see article two, Church Order, C.R.C.

First preacher, elder second, third the deacon, Do we so really play our game of hierarchy? O foolishness, a pride. How dare we weaken The very character of scripture's policy.

O elders, deacons, O impressive preachers; Apostles are alarmed, hear their lament: Were we in vain your Spirit driven teachers, Writing for nothing the New Testament?

You may be deacon, elder, or just pastor; You serve together without primacy. You are all brothers, and one is your master, So is Christ's ruling, and so let it be.

This poem was written by the late Rev. K. Hart, who was a pastoral advisor for the AODC from 1967-1973.

Goderich (ON) Chr. Ref. Church

FROM COAST TO COAST

ALBERTA

Brooks-CKBR..... 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30 p.m. 910
Edmonton-CHOT... 7:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB... 8:30 p.m. 1280
Peace River-CKYL... 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR... 11:30 a.m. 1240
Burns Lake-CFLD... 9:15 a.m. 1400
Duncan-CKAY..... 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat)..... 10:00 p.m. 98.3
Langley-CJJC..... 10:00 p.m. 800
Osoyoos-CKOO..... 8:30 am 1490
Penticton-CKOK... 8:30 a.m. 800
Port Alberni-CJAV
(Tues)..... 9:30 a.m. 1240
Smithers-CFBV..... 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Vancouver-CJVB... 9:00 a.m. 1470
Vernon-CJIB..... 10:00 a.m. 940

MANITOBA

Altona-CFAM..... 9:30 a.m. 950
Boisvein-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS..... 9:15 a.m. 810

ONTARIO

Brantford-CKPC... 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS... 8:00 a.m. 1220
Ft. Frances-CFOB... 10:30 a.m. 800
Kapuskasing-CKAP... 9:00 a.m. 580
Kingston-CKLC... 8:30 a.m. 1380
Ottawa-CFGO..... 8:30 a.m. 1440
Owen Sound-CFOS... 1:30 560
Sarnia-CHOK..... 6:45 a.m. 1070
Stratford-CJCS... 8:30 a.m. 1240
Thunder Bay-CJLB... 9:00 am 1230
Toronto-CKFH..... 9:30 a.m. 1430
Wingham-CKNX... 10:30 a.m. 920
Woodstock-CKOK... 8:30 a.m. 1340

NOVASCOTIA

Digby-CKDY..... 5:00 p.m. 1420
Kentville-CKEN... 5:00 p.m. 1490
Middleton-CKAD... 5:00 p.m. 1350
NW. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB..... 8:00 a.m. 1270
Windsor-CFAB..... 5:00 p.m. 1450

QUEBEC

Montreal-CFCF... 10:00 p.m. 600

NEW BRUNSWICK

Fredericton-CFNB... 10:30 a.m. 550
Newcastle-CFAN... 9:00 a.m. 790
St. John-CHSJ..... 7:00 a.m. 1150

BACK TO GOD HOUR PROGRAM IN CANADA

PERSPECTIVES REFORMEES

ONTARIO

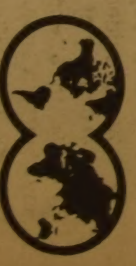
CFML-Cornwall... 9:30 a.m. 1170
CFCL-Timmins..... 9:30 a.m. 620

QUEBEC

CHRS-Montreal... 8:00 a.m. 1090
CKLM-Montreal... 9:15 a.m. 1570
CKCV-Quebec City... 7:15 a.m. 1280
CHLN-Three Rivers... 7:45 a.m. 550

THE BACK TO GOD HOUR

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Event-filled Home Missions program in Classis Quinte

by Henry Knoop

Mr. Knoop is a teacher at Durham Christian Secondary School in Bowmanville, ON

Home missions is often a poorly understood part of the CRC ministry, but if Classis Quinte's efforts are followed by others much can be done to help this situation. An event-filled program was planned by a Classical Home Missions Committee which included a Home Missions Fest, an ambitious pulpit exchange involving home missionaries, and participation in locally-planned Reformation Day services.

Durham Christian Secondary School in Bowmanville was the scene of the "first" Home Missions Fest held on Saturday, October 31. Chairman Rev. Peter De Haan welcomed the smaller number of participants at 3 p.m. and Rev. John Van Til of London, the regional home missionary, spoke on the topic "Presenting Home Missions." In his speech Rev. Van Til outlined the differences between Home Missions in the past and the present. The emphasis has shifted, he noted, from "bringing people together, referring to new immigrants many years ago, to the emphasis today which includes Church-planting — starting new churches; special ministries which do not necessarily lead to the establishment of new churches, such as campus, harbour and inner-city ministries (eg. Hope Centre in Winnipeg); evangelism which includes various programs such as "Witnessing Where You Are," CET (Congregational Evangelism Training), and the "Discover Your Gifts" workshops.

Rev. Van Til's presentation was followed by a lively panel discussion moderated by Rev. Lambertus Mulder of Whitby, on the topic "The Relationship between Word and Deed in our ministries."

After coffee, Rev. Harold Kallemeyn of the Montreal French CRC planting ministry took the audience on an "Historical survey of the Reformation" based on his studies in France. Rev. Kallemeyn reviewed the contributions of Martin Luther (justification by faith), M. Bucer (Christian service, charity) and John Calvin (Biblical hope and assurance) in the Reformation movement.

At 6 p.m. a supper-luncheon was provided by the Ladies Auxiliary of the school for those in attendance with Rev. Harry Vander Windt of Lindsay in charge of devotions.

The evening session, starting at 7:30, was better attend-

ed and was opened by Rev. Rudy Ouwehand of Cobourg who also took the opportunity to introduce the new area ministers, Rev. Harry Bout of Bowmanville (Maranatha) and Rev. Carel Geleynse of Port Parry. Rev. Anthony De Jager of Bowmanville (Rehoboth) then stepped to the podium to introduce the three guest missionaries, Rev. Van Til, Rev. Kallemeyn and the featured speaker of the evening, Rev. Hans Uittenbosch of the Montreal seaway ministry.

Rev. Uittenbosch highlighted the beautifully mysterious way in which the Spirit opened the doors in his ministry but also spoke of the need for a permanent place of worship and gathering for the transient seamen.

The offering for Home Missions was followed by Rev. Harry Mennega of Peterborough who closed the evening's program.

Sunday morning worship services in various area churches continued the Home Missions emphasis. Home missionaries filled pulpits in Bowmanville Maranatha (Rev. H. Kallemeyn), Bowmanville Rehoboth (Rev. W. Dykstra), Peterborough (Rev. H. Uittenbosch) and Oshawa (Rev. J. Van Til). In addition Rev. Van Til led the evening service in Cobourg as did Rev. Kallemeyn in Brighton. Rev. Jack Westervhof, former Home Missionary and pastor of Lindsay CRC presently pastoring in Willowdale CRC, led the evening service in Lindsay. (Kingston has engaged Rev. John Van Til for a later date to be announced.)

Combined service

That same Sunday evening the congregations of Emmanuel Reformed Church and Hebron Christian Reformed Church, both of Whitby, joined with the CRC congregations of Port Parry, Oshawa and Bowmanville (Rehoboth) for a combined Reformation Day service held at the College Park Seventh-Day Adventist Church in Oshawa. The service featured participation by local ministers in the liturgy, lots of singing led by Mr. Jack Couperus on the church's magnificent pipe organ, a choir under the direction of Mr. Joe Wybenga, Mrs. Barbara Siebenga as soloist, and the highlight of the evening, an inspirational address by the guest speaker, Rev. Henry Lunshof of Meadowvale Community CRC of Mississauga (a Home Missions church).

Rev. Lunshof read from Hebrews 3 and 4 and challenged the audience to "strive to enter that rest" that only obedience to God's Word can bring. As he pointed out, the "sabbath rest" of the Scriptures does not mean going to

church twice on Sunday with a nap in between. Rather a life of obedience, in faith, was needed. It is when we strive to live according to God's Word that God gives us the "dynamite" power of the Holy Spirit to accomplish miracles. He concluded by warning that the Word of God is "sharper than a two-edged sword" and it cuts two ways: either bringing one to a sabbath rest or to


judgment.

After the service the audience was invited to remain for an additional hour to listen to an organ concert by Mr. Jack Couperus playing several arrangements on the College Church organ.

The service was well attended and those present were indeed truly inspired by the Word of the Lord as presented in the entire liturgy. A similar

Reformation Day service was held in Belleville where Rev. H. Uittenbosch spoke to the combined congregations of Bloomfield, Trenton and Belleville.

And so a busy Reformation Day weekend came to a close for Classis Quinte. It was an opportunity to rejoice together and share in our great Reformation and the beautiful work of missions.



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Ontario Labour Relations Board denies exemption

The Ontario Labour Relations Board (OLRB) has refused to grant Dr. Douglas Butler the exemption from union support he requested because of his religious conviction and belief. Dr. Butler, a York University professor, seriously objects to being forced to support the York University Faculty Association (YUFA) as a condition of his continued employment with the University.

The OLRB handed down its negative decision on September 28. While it adopted CJL's legal submission dealing with

the timeliness of Dr. Butler's application and the unlimited duration of all exemption orders issued under Section 39 of **The Labour Relations Act**, the OLRB said it was not satisfied that it is Dr. Butler's religious conviction or belief which forms the basis of his objection to the contribution of dues to YUFA.

In its 15-page reasons for decision, the OLRB argued, among other things, that "while Dr. Butler's own religious convictions might well support a resolve on Dr. Butler's part to avoid placing himself in a potentially compromising situ-

ation..., the Board finds Dr. Butler's opposition to YUFA, beyond that, to be motivated by essentially social and secular concerns...."

Thoroughly disagreeing with the OLRB's untenable religious/secular distinction, citing the OLRB's earlier precedent-setting decision regarding the nature of religion, CJL respectfully requested the OLRB to reconsider its decision. On October 16, in a four-page submissions highlighting Dr. Butler's evidence that his religious belief "extends to all directions of my life" and that he

nor CJL do not make a distinction between personal ("secular") conviction and religious belief, CJL showed the confusion and contradictions in the OLRB's reasoning and contended that the Board must grant the exemption.

Nevertheless, on October 30, the OLRB denied CJL's request for reconsideration. It merely claimed that all of the points raised in CJL's request "were carefully considered by the Board in arriving at its original conclusion." The OLRB did not address any of CJL's basic points in its

published denial.

CJL is now exploring what other action, if any, can be taken to obtain the public respect for Dr. Butler's beliefs so he can continue to teach at York University without having to compromise his religious beliefs. On November 24-26 and December 1-3, 8 and 9, Gerald Vandezande will also represent eight other York University professors regarding similar applications to the OLRB. It is expected the scope and definition of "religious conviction or belief" will once again be at issue.

CRC educators see indifference on world hunger issues.

A group of Christian Reformed educators feel that apathy and complacency mark the response to world hunger in many quarters of the denomination. Their concern about this has led them to issue a joint statement.

Praise for the cooperation they see in many churches and schools accompanies concern over apathy elsewhere. The group notes that many "have seemed indifferent" when it comes to a Christian witness "on matters of social and international justice as well as personal morality." They also suggest that the tragedy of hunger, especially among fellow Christians, "calls us to a serious reassessment of our

individual and communal spending priorities."

The following is the statement of concern:

We who make this statement are members of educational agencies and institutions related to the Christian Reformed Church. Our organizations have asked us to represent them in searching for ways to explain the needs of the hungry and how they may be helped. In this statement we speak for ourselves, however, and not the organizations we represent.

Mandate

The Synods of 1978 and 1979 reviewed the challenging, forthright reports of the

CRC's Task Force on World Hunger, and decided, Firstly, to "request the educational institutions related to our denomination to research the structural causes of world hunger, and further request Calvin College to coordinate this research and share its findings with the academic and broader community." (Acts of Synod 1979, p. 83); Secondly, to "request the educational agencies related to our denomination, such as the colleges, the seminary, the Education Department of the Board of Publications, Christian day schools, and Christian Schools International to provide instruction on the fundamental and far-reaching influence of structures on the issues of hunger and injustice

and to provide ongoing information on what Christians are doing individually and collectively to work for better structures, and further request the Christian Reformed World Relief Committee (CRWRC) to coordinate this educational program." (Acts of 1979, p. 83).

Response

We have met annually with staff of CRWRC to share information and insights. We have encouraged and aided research and instruction regarding world hunger and its structural aspects.

We are pleased with and encouraged by the cooperation of our respective agencies, the response of teachers and students, and the support of a large number of ecclesiastical and kingdom institutions.

However, we find a significant number of persons, committees, churches, and organizations within the Christian Reformed community that seem as yet untouched by the seriousness of the problem of world hunger and the necessity of a concerted Christian response to it.

To be more specific, we notice that many seem indifferent to providing a Christian witness in the public policy arena on matters of social and international justice as well as personal morality.

Many do not see that the tragedy of hunger at home and abroad, especially among fellow Christians, calls us to a serious reassessment of our individual and communal spending priorities.

We are concerned that apathy in regard to these matters will hinder our educational institutions and agencies in giving adequate response to Synod's important and legitimate request. It may also hinder the Christian Reformed Church in the practice of stewardship and the demonstration of compassion to a suffering world.

We hope that both leaders and members of the Christian Reformed Church will dedicate themselves to persistent,

year-round prayer and service on behalf of the hungry, needy and oppressed, and also seriously consider the following as appropriate channels for service and stewardship: Give an extra 1% of income to alleviate spiritual and physical hunger through Christian Reformed World Missions and CRWRC; join a Christian public policy interest group such as the Association for Public Justice, Bread for the World, Committee for Justice and Liberty, and Evangelicals for Social Action; recover and apply the traditional Christian discipline of simplicity; seek out and help local deacons and hunger alleviation coordinators.

We pledge ourselves to continue the work of research and instruction regarding world hunger.

We request all persons, committees, churches, and organizations in and associated with the Christian Reformed Church to join with us and to unite around the Christian Reformed World Relief Committee in seeking cooperatively to alleviate world hunger by seeking out "to do battle with the unjust, satanic principalities and powers that often dominate people, for the sake of bringing the liberation of Christ from sin and oppression." (Task Force report, Acts of 1979, p. 637).

Dr. Harry Groenewold,
The King's College
Rev. Jacob Heerema,
Reformed Bible College
Dr. John B. Hulst,
Dordt College
Ms. Joan Huyser-Honig,
Calvin College
Mr. John Knight,
Young Calvinist Federation
Mr. David Larsen,
Trinity Christian College
Rev. Robert Meyering,
CRC Education Department
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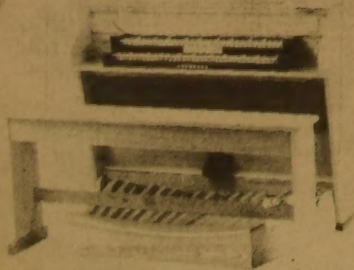
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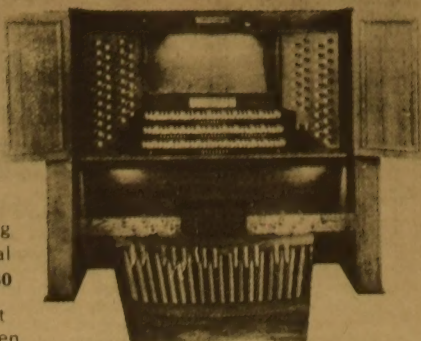


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A love story in Cambridge



From left to right: Maria, Kim with Cheng on her lap, Jenny, Phorn with Kimberly, Eng, Som Chang, Chong.

by Freda Van Dyke

Mrs. Van Dyke lives in Cambridge, Ontario.

When we see a title like this, most of us will think of a relationship between a man and a woman, and how it all came about. This story is about a congregation and an adopted family.

It was in April, 1980 that our congregation was introduced with the help of an interpreter, to the Phannarah family.

There they stood, on the platform in front of the pulpit. A man, his wife and three small children. How frail they looked. Dressed in a brand new pair of jeans, warm winter coats and one of the little ones, who had lost one of her heavy winter boots, showing a little bare foot.

Eng, about three years old, bore the marks of hardship on her little head. Shaven bald, new hair coming in again, it could not yet hide her bald spots. These were the reminders of the boils she had on her head. At that time she did not even look like a little girl. You should see her now: shiny beautiful black hair and a winning smile for everyone.

We as a congregation bid them welcome. We promised them our support, our love and prayers. We wished them a good future in their newly found country.

Did they know anything about Jesus? No, they kind of nodded their heads and just smiled. What a challenge the Lord had given us as a congregation in these people. Would they feel they could belong? Would they, in due time, desire to be like one of us?

Som, the young father, worked here and there, whenever someone could use a good helper for a few days or so, until steady employment was found for him in a furniture factory.

They seemed to be doing all right and slowly were getting

used to ways and means here.

Phorn, Som's wife, had informed the deacons that her mother and two young sisters were also in Ontario (Grimsby). The deacons of the two sponsoring families got together and decided that it would not be more than fair to rejoin the two families.

Until then the young family had lived in a basement apartment. Some ladies of the church had cleaned the place and with the effort of many, be it donating a chair, a table or bed, or by cleaning a stove and scrubbing the toilet and bathtub, whatever one could do, the results were a clean and inviting place, that we even called "gezellig".

With the two families united, that apartment was too small. So from there they moved to a townhouse, which was rented by the church.

Jenny and Maria, who had picked themselves another name, were enrolled at the Christian school. They were received there by the teachers as well as the students with love. The teachers practised a lot of patience at that time, I am sure.

Uncle Dick and Aunt Ekka were, and still are, their favourite people. Never has anything been too much for them, whether it was a leaking pipe, a broken window, or a toothache. They would help in whatever way possible.

"Phorn, now look, that is how you work your oven. You turn this knob, yes, like that. No, you just leave it on that number and when your cake is ready you turn it back. No not now yet, when your cake is ready."

How we all experienced the dreadful uneasiness that you feel when you cannot carry a conversation. But also how we learned that by our deeds and actions we can display our love, but above all, the love of Christ. We had to be His letters, to be read by our refugee family.

One Sunday morning after

church, we had coffee together. As soon as that was over Phorn would look for the dishpan and her mother Kim would help clean up. Never would they sit down when someone else would be busy. Always you would hear, "I help you."

Phorn said: "Mama," and pointed to her mother, "Mama cry, no Papa — he die."

Kim had lost her husband at the age of 51 while in the camp, waiting for deportation. Kim does not read nor write. She does not go to school, so we know that she misses out on much, to have to face the future for herself and her two little girls, as a lonely widow, here in a strange country is not easy.

As I looked at her, I could not help but notice that tears were trickling down her face, while sitting at the kitchen table. An overflowing wave of loneliness and grief gave way to tears. What can you do? What do you say? Kim and I, we sat and cried together. I could feel her tears against my shoulder as her body seemed to look for shelter. What do you say? I think at a time like that when we sense such pain and frustration, we better be quiet. As I stroked her shiny head with that raven black hair, I just cried with her. Jesus gave us the answer when He said that we should weep with those who weep. I believe that even in shedding some tears together in deep understanding, that the Lord can make that also, into a love letter of Christ for one of His little ones.

How these people love nature.

In our backyard peppermint plants grow like weeds but also are treated as weeds. They found this quite amazing. Sniffing and rubbing the leaves between their fingers, they talked about it. Then Phorn said, "Soup." We knew enough. A shovel and box were found in the garage, all without words, and put beside

the peppermint plants. Who would not get that message?

Three weeks later they proudly displayed the thriving peppermint greens planted beside their front porch.

Phorn was expecting new life. She was feeling sick, frustrated and sorry. "Me, no baby" and the tears would come. How do you explain that God is the Creator of life and that we do not have the right to take that life. In God's providence Phorn was brought into contact with Dr. Harrison. He had been a missionary doctor for some 10 years in Thailand. He could speak her language. He encouraged her and also has shown a tremendous understanding towards this family. How thankful we have to be that there are still people like that. Phorn was not going to have an abortion.

When visited by a few ladies one morning, one lady just put her hand upon Phorn's tummy. "We love you and we love the new baby that will come. Don't worry so, because we will help you, we pray for you and it will be O.K." At that moment we did not know how wonderfully O.K. it would be. To God the glory!

The families moved into a bigger place. Som could rent this quite reasonably but the only stipulation was that the whole place would have to be painted, redecorated. Again volunteers came forth. Men and women, young people they all had a part in it. They were all love letters in their own way. The family responded in such a gracious manner. They never complained but showed a deep appreciation. It really seemed that they wished to be part of us.

They attended church regularly, picked up by volunteers, and even indicated that some of them would like to go twice. Their days were full. Lots of work and English lessons, ever learning, trying to understand. Whenever there was something going on, like a potluck supper, wieners roast, bazaar or whatever, the Phannarah's were there.

Jenny and Maria participated in the school concert and many parents hearts were set aglow. How thankful we could be that these two girls now also sang along about the love of Jesus.

Several of the church members had had a meal with our "refugee family." This is their way of showing their appreciation, even though we hear the words "tank oo" so often that we can even learn our lesson from them.

We have noticed a beautiful growth in speech and understanding. Som is faithful at his job. Right now Phorn works while grandma looks after the little ones.

What about their spiritual growth?

Sunday night, August 16. It was a beautiful summer even-

ing. It was a very special time for our congregation. Three couples presented their baby for baptism. Pastor Bout preached his farewell sermon, leaving to go to Bowmanville. That was not all, however. In the front there again was our refugee family. Som and Phorn with their 4 children: Eng, Chong, Cheng and Kimberly. Beside them was Kim Chang and her girls Jenny and Maria. The church building was filled to overflowing. The organ sounded forth the praises of our God.

After having answered the questions, as stated in the form of baptism, translated by an interpreter, Kim, Phorn and Som confessed their faith in Jesus Christ as their only Lord and Saviour. As they stood at the baptismal, the ministers hand rested but for a moment on each head. "I baptize you in the name of the Father and of the Son and of the Holy Spirit." Then silence. One has to take that in for just a moment. How wonderful is your loving kindness Lord! Som lifted up their precious baby Kimberley-Kok Lai, her middle name means beautiful country, to receive the sign and seal of God's covenant.

Then the minister took in his arms, one by one, the other three little ones, when he administered to them also the sign and seal of God's never failing promises. Is that how Jesus Himself took little ones into His arms so long ago?

Jenny and Maria were still waiting. "Jenny, Maria, you are old enough to answer for yourself. Do you love the Lord Jesus and would you like to be baptised?" Barely could we hear their answer, but even that nod would have been sufficient.

There they stood. Smiles and tears, facing the same congregation, they had faced before under such different circumstances.

Together we sang of God's faithfulness and mercy towards His people. "Lord we do not deserve such blessings, as we just have witnessed. How we love You Lord, Who in Your great mercy uses even us to pull these dear people unto Yourself. Lord we can see it, they look a bit different, but in You we are all the same. Thank You Lord that You have added unto Your church."

Our Pastor spoke to us for the last time as a congregation. Heads were bowed, grey and blond and black. "May our Lord be with you."

I pray that we will not cease to be letters of Christ. I pray that we may keep our promise that we once gave to love and help and pray for those that have been put in our midst. Through all of this may God receive all the honour and glory and adoration. Soli Deo Gloria.

Popular Music

The Gospel Brothers celebrate ten years in gospel music ministry



THE GOSPEL BROTHERS: (l to r) brothers Henry Hogeveen, Cor Hogeveen, John Hogeveen; and brother-in-law, John Hoogeveen.

What started with singing in family circles and park services of their home church, the Calvin CRC, Ottawa, has developed into a gospel music ministry throughout Eastern Ontario.

During the past ten years the Gospel Brothers have presented the Gospel's message via song in church services of several denominations, concerts, drive-in services, senior citizens homes, coffee houses,

mission halls, youth events and cablevision.

Ten years may not be a long time for a choir or other organization. "But," explains Cor Hogeveen, spokesperson for the group, "gospel singing groups generally undergo a lot of personnel changes over the years. The fact that our group is a family unit has enabled us to stay together this long."

The group comprises three brothers, John, Hank and Cor

Hogeveen, and brother-in-law John Hoogeveen. For several years the group's sound has been enriched with the piano accompaniment of daughter Sheila, who is also the Calvin church choir pianist. Rev. Joe Veltman, writing in the *Renfrew Mercury*, describes the group: "Theirs is a Christian witness which spans the centuries and bridges the generations."

"On the one hand the

Christian faith they present is the old, old story the church has told throughout the centuries. On the other hand, the idiom of many of their songs and their guitar accompaniment is contemporary. For this reason they have found acceptance in the traditional worship services of various denominations, but they have also been well received in the coffee house setting."

Cor Hogeveen says there have been many highlights in these ten years. One event that comes to his mind is the first formal appearance in the December 1971 Christmas concert of the Ottawa Dutch Choral Society, the Montreal choir 'A Toi La Gloire' and the Ottawa Welsh Choral Society. "If you had not already experienced it before, you certainly found out then what stage-fright is all about." Other notable events he recalls are the Wycliffe Bible Translators Convention, the Canadian Gospel Music Association Convention in Hamilton, and the programs in which astronaut James Irwin presented his famous moonlanding film.

"However, the most rewarding events are actually the services of the smaller, rural congregations," according to Cor. "These services are rewarding in that you sense a feeling of being 'one in the Spirit.' It is sometimes difficult to establish that kind of communication with larger audiences."

The group encourages young people to spend their spare-time in developing their God-given musical talents. They point out the joy and comfort of gospel music, as so evident throughout the Bible and the history of man, and that it can bring the same blessings today whether it be

simply within our families or in young people, adult or senior citizen groups.

The Gospel Brothers may someday write a book about all their travel experiences. These include the time they arrived at a church when the service was already over. However, the congregation was keen and gracious enough to re-enter the church for their presentation.

On another out-of-town occasion, a lady in the audience took by mistake the coat of the wife of one of the singers. When the group caught up with the coat at the lady's house, the lady was still under the impression that it was her coat and was busily engaged in sewing on the missing buttons. The group is thankful to the Lord for the many doors that are open where they may share the message of the Gospel. They are grateful for the opportunity to have produced a gospel album.

The first release of this album entitled "Every Day Will Be Sunday" is sold out, but is being re-pressed for a second release. Copies can be obtained from them, for the amount of \$7.50 which includes tax and shipping, by writing to 68 Sullivan Ave., Ottawa, K2G 1V2, or phoning (613) 224-1597.

"On reaching this milestone of ten years," Cor concludes, "we wish to thank our own and other congregations of different denominations in Eastern Ontario, as well as our Christian friends across Canada who requested our album, for the opportunities and support extended to us. We ask for your prayerful support in the future and pray that together we may join-in with the psalmist, when he says, 'Come, let us sing unto the Lord!'"

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AACS 25th Anniversary celebrations

THE FLAME STILL BURNS

A series of articles about the history and significance of the AACS at its 25th anniversary, with research on the early years by C. C. Vanderiet.

by Bert Witvoet

Whenever people talk about the AACS, the talk often centres around what the organization looks like, how it comes across to people, seldom around what it actually is doing with students. Which is strange when you come to think of it. After all, the heart of the AACS is its work with students. According to Jesus, a tree is supposed to be judged by its fruit, not by what it looks like.

But it's a fact that the hunched-over-a-lectern posture of a dig-down-deep-into-your-conscience-and-vocabulary style of a Calvin Seerveld has a much higher profile than the hard grind of his classroom sessions. In this article we will take a look at the real work of the AACS though — the fruit by which it can best be judged to be dead, alive or slumbering.

The Institute for Christian Studies is the main arm of the AACS. There are eight professors all told, although you're not supposed to refer to them as professors but Senior Members, a more democratic title, you must admit. The students are called Junior Members of the Institute. This year there are 53 Junior Members, half of them full time. That's not a bad ratio: 7 to 50, 1 to 7 (keeping in mind that Marshall is part-time and Zylstra partly engaged in administrative work). But this is post-graduate studies, folks. We are not talking about reading from a primer here.

Let us list the Senior Members for you in alphabetical order. There is Hendrik Hart, who teaches systematic philosophy. He is known for his clear and sharp analysis of problems. Paul Marshall teaches political theory one-third of this time, working for the Committee for Justice and Liberty the other two-thirds. He has the distinction of being a former student at the Institute. C.T. McIntire teaches history. Both he and Paul Marshall have an Anglo-Saxon background. James Olthuis teaches philosophical theology but is also known for his work in ethics (*I Pledge You My Truth*). Calvin Seerveld is in aesthetics (which is the study of art). Although he is of Dutch extraction he was born in the U.S. He is probably the most published member of the team. George Vandervelde is also in theology, but systematic theology this time. The focus of his study is Roman Catholic thought. Albert Wolters takes us back into philosophy, especially the history of

the same, but he has a strong interest in biblical interpretation, being a Greek and Latin scholar. Indeed, which Senior Member does not dabble in biblical studies? That, after all, is one of the strong emphases of the Institute. Last but certainly not least is Bernard Zylstra, the Principal. His field is political theory as is Marshall's. Like Hart, Seerveld, Vandervelde and Wolters, he packs a mean sermon when he climbs a pulpit.

As you can see, some of the areas of study are doubled up and others are not represented. The sciences are woefully absent. It is to be hoped that such important areas as education, sociology, psychology, economics and natural sciences may soon find a spokesman at 229 College Street.

Now something about students, or Junior Members. What do they do at the Institute? Some of them study for a Certificate in Christian Studies, a course which requires eight months of foundational studies for academic or professional work. Several others study for the Master of Philosophy degree, which takes two or three years of solid grind after a B.A. Four further years of study may lead toward the Ph.D. degree (that little title that makes you a non-medical doctor, provided you write a dissertation). The Ph.D. degree is awarded by the Free University of Amsterdam. Lambert Zuidervaat is the first one to have gone this route. Sorry, that's Doctor Lambert Zuidervaat now.

The Senior and Junior Members are both represented on staff council, a committee that plans curricular and extra-curricular matters at the Institute. Attempts are made to develop a real community of scholars who together struggle with the important questions of academic work. Overlooking the staff as well as staff council is the Board of Curators, which makes the final decisions on academic policies. The Board of Curators is made up of men (not women this year) who are qualified to make judgments in this area usually because they themselves are college or university professors.

So much about the meat of the main arm of the AACS, if you don't mind an overworked metaphor. Next to this private work of the Institute stands a whole array of public educational programs.

We may list the following: Family conferences, academic conferences, publications of books and academic papers,

AACS — conclusion

The proof of the AACS pudding

public lectures, curriculum materials worked on by the Curriculum Development Centre, services to university students, courses and workshops for the public as well as for academics.

All of these still do not exhaust the services of the AACS and its Institute. We will focus on the services to university students only, however.

The AACS Campus Outreach Program is done in cooperation with Inter-Varsity Christian Fellowship. Brian Walsh, coordinator, along with Institute students Sue Bower, Jon Chaplin, Bruce Clemenger, Malcolm MacRury, Richard Middleton and Judy Jordet teach Christian perspective courses on six campuses in and around Toronto: two University of Toronto campuses, McMaster University in Hamilton, the University of Guelph, York University and Ryerson Polytechnical Institute, both in Toronto. The aim of this campus outreach is to help students develop a biblical worldview.

One enthusiastic student wrote: "I believe that many of the fundamental principles that areas such as commerce, economics, and the sciences are based on are incorrect. They are not consistent with the Christian worldview. This is the most important fact I've learned all year." Such a statement reveals the beginning of a struggle, of course. First you discover that everything is not hunky-dory in secular, so-called neutral, academia; next, your salvation has to be worked out in sweat, tears and plenty of trembling.

Enough of this listing of activities. But it had to be done. One cannot hope to understand the AACS without doing some looking behind the curtains. What may perhaps tickle your fancy a bit is that this campus outreach work brings us back to the original intent of the Unionville Conferences, namely, to help students at secular universities. The difference is that the teaching is done by students of the Institute, not imported scholars from the Netherlands. Praise the Lord for this fine development in 25 years.

Praise the Lord for the work of the Institute.

Praise Him for professors and students who believe in the power of His Word and Spirit.

Praise Him for faithful AACS staff members — administrators and fundraisers.

Praise Him for the flame that still burns at 229 College Street, Toronto.

Postscript: To call this series of articles a history of the AACS is, of course, highly presumptuous. The author has had to leave out many details that would not have been of

interest to the reader or that would have needed much more space for elaboration than the Editor of *Calvinist Contact* has so graciously provided. I will say this much: I have not tried to obscure the truth about the AACS. I have had free access to its files and documents and have received full cooperation from the staff. I think that I have given a fair and representative account of the acts of the organization.

I have included both smells and perfumes. And it is my hope that the perfumes will linger. Just think of the smells Noah and his family had to put up with for forty and some more days and nights.

But if the smells of the AACS have offended you, rejoice, for this is the day that the dove will not return. The ride is over. If the perfumes of good work have caressed your nostrils, be glad too. For the ground is dry and the future beckons with new opportunities for the AACS. And to all of you who have bothered to read all or some of these articles, I offer the olive branch of peace. Let us build together for the King. Pro Regi!

Post Post-script

While the articles on the history of the AACS were appearing in *Calvinist Contact*, some readers asked me why there was not more mention of women in the series. I had to admit that there was very little of that.

In my notes I had carefully set aside some data on the Women's Action, that project which through the faithful

collection of penny banks brought in unexpected, not-budgeted-for money for such things as addressograph machines.

But when I set myself to the task of writing the articles, this kind of information fell by the way side. I was concentrating too heavily on the work of the Institute and the controversies that swirled around it.

I suffer from the same disease as so many other men do: male chauvinism. We think that the things that men do when they get together and talk make the world go round. A belated recognition goes to heroic women like Mrs. F. Kooy, Mrs. A. Heemsbergen, Mrs. H. Mulder, Mrs. A. Vandezande, Mrs. I. Lunshof, Mrs. H. Dykxhoorn and many others who served unselfishly for many years.

Part of the problem of my male-oriented survey is that the AACS, like so many other organizations in our midst (including the church) is, after all, a male-dominated affair. In that sense my series of articles was fairly representative.

Bert (Pig) Witvoet

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World Day of Prayer liturgy - A review

by Christina Pleizler

Already it's time to start planning the 1982 World Day of Prayer, which will be held on March 5. I have reviewed two sets of liturgies, one from the Women's Interchurch Council of Canada (WICC) and the other from the National Association of Evangelicals (NAE). I am happy to be able to report that I can recommend both this year. Both are scripturally sound, informative and very applicable to daily life.

The WICC material was prepared this year by Christian women of Ireland, and its theme is "The People of God - Gathered for Worship - Scattered for Service." This theme is developed by three distinct parts in the liturgy, the first of which concentrates on worship of the Triune God, the second is an offering to God of our bodies and talents in His service, and the third is a prayer for the world's many needs.

Unlike some previous litur-

gies from the WICC, this is truly a prayer service. The many aspects of prayer are incorporated in this service: praise, confession, repentance, thanksgiving, supplication and dedication. One might find that the use of many different speakers makes the liturgy somewhat fragmented, but this could be remedied by joining some pieces together.

The liturgy produced by NAE is also good. Its theme, "We Are Family," is developed three parts: one on the prodigal family, in which family breakdown is explored; the second on the repentant family, describing the Biblical basis for healing in families; and thirdly, on the servant family, which urges strengthening of family ties based on service towards one another. This liturgy appears to be shorter than the one from WICC, but is actually a framework around which a more detailed service can be developed. It makes suggestions for prayer contents and sermon

topics, and urges organizers to be creative.

It is refreshing and uplifting when Christians of a variety of backgrounds can come together united in worship and

prayer to their one Lord, and when the materials and liturgy used in such an event are an aid to discovering the common bond of faith among the participants.

Women's Interchurch Council of Canada, 77 Charles St. W., Toronto M5S 1K5

National Association of Evangelicals, Box #28, Wheaton, IL 60187.

CARFA conference planned for May

"Shaping the Christian Message for Tomorrow" will be the theme of the first adult continuing education conference of the Canadian Association for Reformed Faith and Action. The association, which is a branch of the International Association for Reformed Faith and Action founded in 1953, hopes that it will be able to attract the interest of both clergy and lay people who are interested in presenting the Christian faith to the people of Canada in contemporary terms.

The conference which is planned for May 24 to 27, 1982 will be held in Conrad Grebel

College, University of Waterloo, Waterloo, ON. Commencing at noon on Monday it will continue until noon on Friday, and during this period a series of four different courses will be offered to those attending.

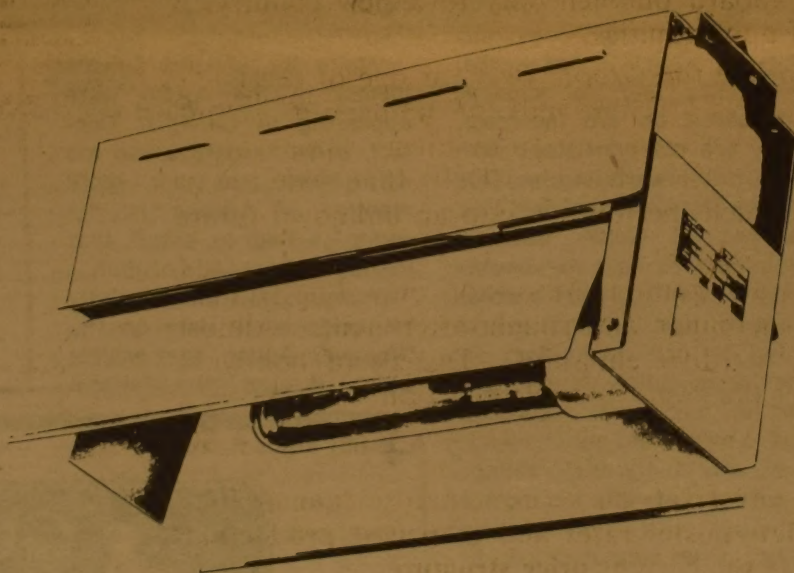
The first lecture will be that of Professor W. Stanford Reid who will deal with the historical background of modern Protestantism as set forth in the sixteenth century Reformation. Dr. Reid will give four lectures on this topic. Dr. Philip E. Hughes of Westminster Theological Seminary, Philadelphia, will present four lectures on the subject of Christian ethics and their application. Dr. Gordon Spykman of Calvin Theological Seminary, Grand Rapids, Michigan will then deal with the Christian message and its relation to politics in four lectures.

In the evenings a series of popular lectures will be given by a number of different lecturers who will be dealing with various ecclesiastical traditions: Anglican, Presbyterian, Baptist etc. and their influence in and on Canadian development. These lectures will be open to the public.

Accommodation for those coming from a distance will be provided at Conrad Grebel College, and the total cost per person, including the accommodation and meals will be \$175. A \$25 pre-registration fee is required, but will be included in the total fee.

Those interested in attending the full conference should write: Rev. Ed den Haan, Student Chaplain, University of Guelph, Guelph, ON N1G 2W1 for any further information and a registration form.

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By
PHILIPS



The growing process

Plant growth depends on a number of factors such as the amount of light, heat, water, carbon dioxide and nutrients that are available. These growth factors do not act independently of each other but in combination so that providing they are present in the correct proportions and at the right time, optimum plant growth and flowering can take place. On the other hand, this also means that if any one of the growing factors is inadequate the plant cannot derive the full benefit that it should be receiving from the other factors, however adequate they may be. By cultivating plants in greenhouses it is possible to make most of the growth factors as near to the ideal as possible. But what of the growth factor 'light'?

This aspect of a plant's environment is subject to great fluctuations if recourse is not made to the use of artificial light. In most places the level of daylight can vary greatly from day to day and even from hour to hour. In temperate climates, when the summer sun is high in the sky, a plant can sometimes receive much light and heat. Thus, when this is the case, the other growth factors must be supplied in ample measure to keep the plant satisfied. On the other hand, in the winter, no matter how many nutrients are supplied, a plant will become droopy if it does not receive sufficient light. However, if a lighting system is installed, the missing growth factor can very easily be adjusted to the desired level so that the plant can develop in a healthy state.

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Farmers shape a way of life

"Technology in Agriculture - Shaping a Way of Life" is the theme of the annual convention of the Christian Farmers Federation of Western Canada. This year's convention is being held on Thursday, November 26 at the Lacombe Memorial Centre in Lacombe, Alberta. Registration for the one-day convention begins at 8:30 a.m.

The morning's events will

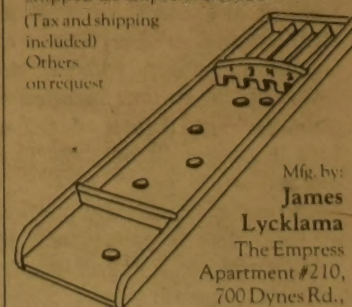
consist of the annual meeting or business of the Federation. After lunch, workshops will be offered on the topic of technology. Dr. J.P. Bowland, Dean of the Faculty of Agriculture at the University of Alberta will lead a workshop on the Impact of Technology on the Family Farm. Marty Strange, who is director of the Centre for Rural Affairs, in Walthill, Nebraska, is scheduled to lead a workshop on Public Policy and the Shaping of Agricultural Technology. He will discuss how farm policy has shaped the technology used on the farm. The Centre for Rural Affairs is a small farm advocacy group in Nebraska.

The evening banquet, which begins at 8 p.m. and traditionally attracts many people, urban as well as rural, features a full-course meal, some "home grown" entertainment and an address by Dr. Russell Savage of the King's College in Edmonton.

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Bible Society big in Brazil

Canadian Bible Society — The Bible Society of Brazil plans to distribute a record-breaking 70 million scriptures this year. The population, which is 89% Roman Catholic, presently exceeds 120 million people and is one of the fastest growing in the world.

Bible Society work began in Brazil in 1822 and has since grown into a major production and distribution agency. This year nearly \$5.5 million will be spent in the provision of scriptures throughout Brazil.

A recent program involving 54 churches in the city of Londrina, resulted in 45,000 people attending an exhibition of scriptures.

The Bible Society in Brazil produces a complete range of scripture publications in Portuguese and also supplies

"Service until it hurts" — Mother Teresa of Calcutta

SYDNEY (EP)—Mother Teresa of Calcutta urged Australians to "serve until it hurts" during a three day stay in Sydney, October 1-4. Brought to Australia at the invitation of Festival of Light, Mother Teresa was special guest speaker at the F.O.L. International Year of the Disabled Person Conference at Macquarie University here.

Mother Teresa's work in Calcutta takes care of 93,000 lepers, and her nuns cook for 7,000 poor every day in Calcutta alone. In 1979, Mother Teresa of Calcutta was awarded the Nobel Peace Prize, in recognition of her service to the "poorest of the poor".

She challenged Australians to seek out the poor in this country, the materially poor and the spiritually poor. "Spiritual poverty can happen in rich households also", she said. "Look for the lonely, the unwanted and the rejected. People are so busy they have no time to be concerned or even smile, and so there is a hunger for love in the hearts of the people".

Asked at her press conference why she was joyful in the face of suffering, Mother Teresa replied simply, "Jesus said 'I have come to give joy if you abide in me'. I would that the whole world come to know Jesus, love Him, serve Him, and come to know the poor," she concluded.

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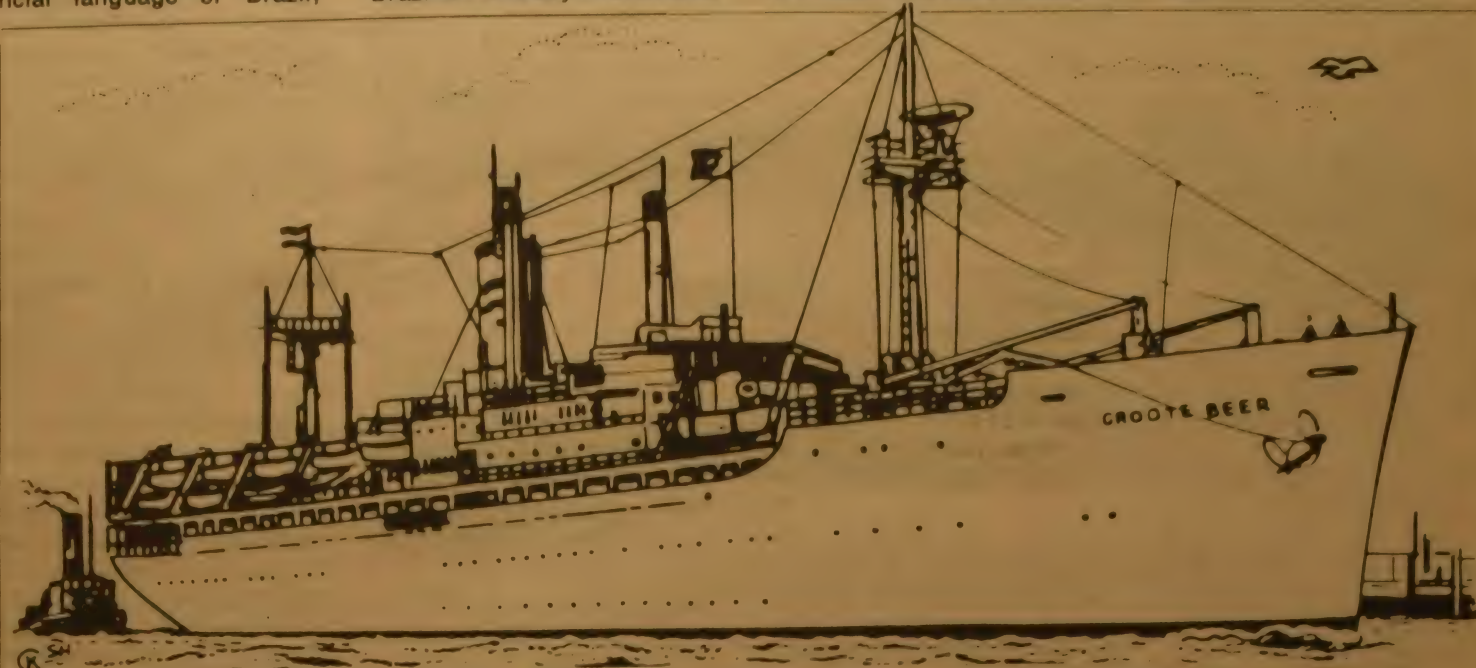
Although Portuguese is the official language of Brazil,

there are more than 171 other languages spoken in this country.

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Woodland drive met with surprising response



Woodland Christian High School in Breslau, Ontario serves the Guelph area students.

by Harry A. de Vries
C.C. staff

The thanksgiving evening in Woodland Christian High School near Guelph, Ontario on October 22 at the end of the fund-raising drive was indeed a time of celebration. The goal of the debt reduction drive, \$55,000, was exceeded by \$12,200 for a total of \$67,200. Of that amount the Ladies Guild had raised \$5,000. The funds are to be used to balance the books up to August 31 of this year.

Since Woodland is an interdenominational school, the drive involved 20 churches of various denominations. Five

chapters, as the regional areas are called, were responsible for collecting donations. The campaign was successful not only in financial terms, but also in terms of participation, since 69% of the people contacted responded with donations.

The entire operation, termed "Operation Response," took place on October 5, 6, and 7, and employed 125 canvassers who visited some 1,000 homes. Seven bi-weekly news bulletins kept school supporters in touch with the campaign. School Promotion Director, Gus Buss, said that they "committed the drive to the Lord, and he opened the

hearts of the people."

Woodland High is now in its fifth year of operation and has a student body of 125 with a full-time staff of 10 teachers, including the principal and vice-principal, and two part-time teachers. It serves a widespread area including the localities of Cambridge, Drayton, Guelph, Kitchener/Waterloo, and Stratford.

The relatively high percentage of participation in the various denominational churches is very significant for Woodland because it is an interdenominational school. For Mr. Buss the "participation of the Lord's people is

important," and he does not mean just Christian Reformed people. "Living out the covenant concept" he says, is mutual responsibility. Baptists and Reformed people should be concerned about each other's well-being.

His view is that of the school society and the budget reflects it. The 1981 budget of \$400,000 is to be met equally through tuition and donations. Tuition per family is about \$2,500. That is in addition to a similar amount for most of the local elementary schools. Voluntary donations include such items as a recent auction which raised \$8,500, church collections of \$10,000, students' fund-raising projects, and a number of mini-drives. The aim is to share the financial burden among the entire Christian community by way of the special fund-raising activities. The name "Operation Response" was chosen for the last drive because it called for response to God's covenant promises by all Christians.

Different schools

The philosophy behind the concept is in some ways shared by most Christian schools who seek wider community support. But not all schools budget that way. Hamilton schools, for example may hold drives on an irregular basis for particular needs,

such as the current drive for \$200,000 for Smithville Christian High School.

Durham Christian Secondary School in Bowmanville, Ontario recently decided to pay off a \$275,000 mortgage that was due instead of renewing it at higher interest rates. A drive was held and the loan was paid in full.

The St. Catharines Association for Christian Education which operates both Beacon Christian High School and Calvin Memorial Christian School intentionally budgets for a fall drive in order to share the cost. A campaign to raise 200,000 for this year's budget is now almost complete. Should there be a shortage the outstanding amount will either be raised in a mini-drive in the spring or in tuition at some other time. The idea is to keep tuition at a manageable level. The society's total budget exceeds \$1,000,000.

Cost of education is high in both eastern and western Canada, although government support in the west probably does make a difference. But the concept of making all of God's people, regardless of denomination, share in the financial support of Christian education to the tune of 50% of a budget, that may be somewhat unique to Woodland.

Another Christian high school society has started

A donation by the Brockville John Knox Christian Ladies Auxilliary for a future school gym evolved into the founding of a Christian high school society in the Brockville, Ontario area.

The gift to the John Knox board prompted the board to assess the future of the school. It decided to add a kindergarten this year and to consider the possibility of expanding into the junior high school level sometime in the future.

Subsequent meetings with school boards from Kingston, Athens, Williamsburg and Cornwall led to the organizational meeting of the high school society in Brockville last month. Ten board members were chosen out of the 100 present, six of them belonging to the Christian Reformed denomination. The effect is an interdenominational one including members of the Pentecostal, United and Methodist churches as well as the Salvation Army.

The society, which was about 75 supporting families thus far, plans to have a constitution by January. It would like to open with grade 9 in September, 1984. School location will be determined by the make-up of the student body. Discussion on that mat-

ter will start in committee already next week.

According to board member Casey Chattillon, this is the first time that he knows of that various denominations in the

area have sat around one table to tackle a common goal.

President of the society is Mr. Len Bangma of Brockville, and secretary, Mr. Bart

Geleynse of Winchester, Ontario.

Mr. Ted Ferwerda, president of Woodland Christian High School in Breslau, also

an interdenominational school, spoke at the meeting on the need for Christian educational institutions among God's people.

Christian school society has fulltime promotional director

On October 16 Mr. Gus Buss became the promotional director of Woodland Christian High School in Breslau, Ontario. Woodland is an interdenominational Christian school that adheres to the Reformed world and life view.

The thrust of Mr. Buss' work will be to rally the support of God's people in the Guelph area for the Christian school efforts there. He will help maintain enrolment from the Reformed community but he will also spend a great deal of his time and efforts outside Reformed circles promoting the school. Part of his job is to see to it that the donation portion of the school budget is met through financial drives and fund-raising projects.

Mr. Buss is a chartered accountant by profession. Until he joined the school society a few weeks ago he was

employed by Rockwell International's Power Tool Division in Guelph as director of financial planning and control.

Mr. Buss has served on the Education Committee of John Calvin Christian School in Guelph and as treasurer of Toronto Christian High School and he has been involved with the United Way in fund-raising in the industrial sector.

He felt called to his new position because his church and school related activities prepared him for the challenges of promotional director.

Mr. Buss, his wife and four sons live in Guelph, and are members of the Christian Reformed Church.

The appointment is for a period of two years, after which Mr. Buss hopes to return to industry.

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The Charter of some rights and freedoms

by Ben Vandezande
Political Editor

Readers of *Calvinist Contact* will remember several previous pieces written in critique of the proposed Charter of Rights. Those criticisms about native rights, the rights of the unborn and group rights still apply, unfortunately, to the new Charter which will soon go to Britain.

There was also a piece praising the government and the opposition parties for agreeing to insert Section 34 into the proposed Charter. It was an historic day in Canada when its native people finally won at least some protection for their aboriginal rights. Section 34 said no law anywhere could take away the native people's rights to land, resources and freedom. The government deserved praise for that.

Today, we can only ask our premiers and the P.M.: "What was there in Section 34 that made it a stumbling block to constitutional agreement? Why was it singled out for removal among all of the proposed sections on rights and freedoms almost as if it was the rotten spot on an otherwise beautiful apple? What is there about Section 34 that roused 11 first ministers to rise up against it? (Although B.C. and Alberta are the holdouts at this time, the first ministers did not make it a condition of acceptance.)

The obvious answer is that such rights would prevent industry from developing the resources in the North at will. The native people's claim to rights for negotiations made quick resource development for the South too complicated to suit the developers. Also, both provincial and federal governments would have to pay hundreds of millions of dollars in land claims.

Finally, it would not leave the government free to develop the resources of the North. Bill C-48 currently

under debate in parliamentary committee would give sweeping powers to the Federal Minister of Energy (in fact to the civil service) to decide the future of the North without "interference" from Parliament. Native rights would only get in the way of such decisions.

In addition there is the simple fact that Section 34 was the only specific example of the protection of group rights in the entire charter. It seems that our Social Credit, Conservative, Liberal and NDP governments don't want the rights of native groups — or any groups or institutions — recognized in the Charter.

This matter of group rights is the achilles heel of our democratic society. The rights of native people, the rights of French Canadians and the rights of other groups seems to be beyond the grasp of the premiers. The basic problem is that the premiers seem to have no respect for the reality of different communities.

The CJL Foundation, in its brief to the Constitutional Committee last December put it well,

"Our principal concerns are with Section 2 of the Charter. We find this section weak and wonder what, precisely, it could really protect. There appear to be three sets of rights and freedoms, but these are apparently separate and distinct.

"There is (a) freedom of conscience and religion; but freedom to *do what* in accordance with conscience and religion?

"There is (b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of information; this includes rights merely to extended verbal expression, but with no indication of how it relates to freedom and religion.

"There is (c) freedom of peaceful assembly and of association but no indication of how this freedom is related to

(a) and (b) above. Does one have the freedom to express and live out one's religion or beliefs in all areas of life in association with others of like mind?"

Such group rights are absent from the Charter of Rights and Freedoms. All of the pious talk about "justice and respect for all" will not solve that problem. During the referendum in Quebec all of the Canadian premiers promised a better deal to Quebec if they would stay in Confederation. Such a deal was not a

part of the "historic agreement" (horse trading) of November 2-5.

Our premiers should be ashamed of their "historic agreement". Mr. Trudeau, long accused of being arrogant and inflexible, should have stayed that way. His flexibility came on the wrong issues. Mr. Trudeau has said that he is sad — in fact in presenting the constitutional resolution he suggested that he considered the Charter "an object failure". That goes too far.

Actually, much of the Char-

ter is good, but the absence of Section 34, the protection of group rights and the rights of the unborn makes it sloppy at some crucial points.

The Prime Minister would do well to concede to motions in the House by the P.C.'s and N.D.P. to amend the Charter. The Charter is our country's statement of principle. It will take politicians of principle to have the courage to extend the debate to ensure that the Charter is worth sending to Britain. Failing that, they can only vote against it.

Free Churches — too little experience with the Holy Spirit?

KARLSRUHE, Germany (EP)—According to Siegfried Grossmann of Staufenberg in the Harz area of Germany, who leads the "Ruferarbeit," a church renewal movement involving members of various churches, the charismatic awakenings in established and free churches are evidence of a previous deficit of experience with the Holy Spirit: "Obsession with the Spirit follows neglect of the Spirit."

In an address at the conference of the Federation of Free Churches, which was held in Karlsruhe on October 1st and 2nd, he also pointed out that adherents of the early Baptist and Methodist movements in the 18th and 19th centuries consciously received the Holy Spirit when they became Christians. Particularly the long-standing churches should therefore be prepared for the reality of the Holy Spirit.

In evaluating new charismatic groups Grossmann differentiated between "charismatic renewal," which fitted itself into existing structures, and a "charismatic movement," which sought its own forms of organization and thus carried the seeds of church divisions within it.

Grossman warned against "shooting away the Holy Spirit

like a troublesome fly that disturbs us in our sleep, even if the initial challenge takes on unpleasant forms."

He conceded that there are often serious conflicts over this subject and in some cases divisions or exclusions of cer-

tain church members are inevitable.

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come. Thy will be done
on earth as it is in heaven.
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And lead us not into temptation,
but deliver us from evil.
Thine is the kingdom, the power
and the glory forever.
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* Editor Keith Knight will devote more time to special, thematic issues and has lined up a host of qualified men and women across Canada and the United States to contribute to these special issues.

* C.C. is developing a network of reporters across Canada, people qualified in journalism or writing to cover news events of a significant nature for our readership.

* You will see an improved children's section, new columnists dealing with agriculture, Christian education, business, politics, art. We will continue our commitment to provide you with book reviews and related news in the literary field.

* You will see more photographs to capture in camera that which is hard to describe in words.

It all starts with our December 4 Christmas Issue.

Watch us change. Help us grow.

Evangelicals consider social responsibility

by Leighton Ford

Mr. Ford is vice-president of the Billy Graham Evangelistic Association.

Forty evangelical leaders from all regions of the world will meet in Grand Rapids, Michigan next year from June 19 to 26 to consider the relationship between evangelism and social responsibility. The consultation, co-sponsored by the Lausanne Committee for World Evangelization and the World Evangelical Fellowship, marks a milestone in the course of evangelical thinking.

Not long ago evangelicals would have viewed discussions such as this with indifference, suspicion, or outright hostility. Despite the traditions of Wesley, Wilberforce and Finney in struggles against slavery and poverty and despite evangelical rescue missions and missionary-run schools and hospitals, American evangelicals early in this century succumbed to what sociologist David Moberg calls "The Great Reversal." Conservative Christians, reacting against the "social gospel" advocated by liberals, treated the world like a great Titanic: "Forget about improving conditions on the sinking ship! Man the lifeboats and save as many as possible!"

The 1960s gave new eyes to many other evangelicals, including me, as TV brought Vietnam, civil rights, and poverty into our living rooms. We saw that the Bible calls us to preach not only new birth, but new life. Amos' cry—"Let justice roll down like the waters"—was no less biblical than John 3:16.

At the end of that turbulent decade, Americans met in Minneapolis for a Congress on Evangelism and began to relate evangelism to the broader spectrum of human need. "Why should a black man listen to us telling him about a home in heaven," a plenary speaker said, "If we don't want him to have a house in our neighbourhood?"

Then came the historic International Congress on World Evangelization held in Lausanne, Switzerland in 1974. Thousands of participants signed the Lausanne Covenant, affirming that the results of evangelism include "obedience to Christ, incorporation into his church and responsible service in the world." While recognizing that "reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation," they also affirmed "that evangelism and socio-political involvement are both part of our Christian duty.

What are the options?

Social responsibility is variously seen as a distraction from evangelism ("Why shift furniture when the house is burning?"); as the result of

evangelism ("Changed people will change the world"); as a preparation for evangelism (Hungry people can't listen to sermons"); as a partner of evangelism; or as an essential element of evangelism. Some (non-evangelicals) might even see social responsibility as the equivalent of evangelism.

One movement holds that evangelism and social responsibility are neither to be equated nor separated, since they are both part of our Christian duty. They usually see evangelism as "first among equals" because of the eternal implications, but also try to recover the classical evangelical concern for justice.

Another movement stands for "holistic evangelism" and sees personal evangelism,

church planting and social ministries as inseparable parts of a whole. An Indian pastor speaks of God's call "to incarnate the gospel in the world" in order "to make peoples and societies acknowledge the Lordship of Christ."

Others speak of the church's "holistic mission," embracing all God calls us to do, including evangelism and social action. Yet evangelism and church planting must be given priority.

Still another movement believes that evangelism alone belongs to the mission of the church. As such, the church as church has no mission in society except for the regeneration of persons. Individual Christians or citizens however, should be involved as "salt" "leaven" and "light"

in society.

Tackle the issues

As they approach this important consultation in Grand Rapids that will delve into the relationship between evangelism and social responsibility, evangelicals are deeply conscious of the need for a balanced, full-orbed scriptural view which will challenge and motivate the whole church in its whole mission.

The consultation will examine first the biblical and theological foundations. Crucial concerns will be a consideration of how broad is the scriptural understanding of salvation, the mission of the church, eschatology and history, and the Kingdom.

Then will follow historical analysis. Participants will con-

sider patterns of evangelism and social responsibility in church life of the past.

That scriptural and historical analysis will be accompanied by an examination of contemporary case studies. In that way, the consultation will be preserved from becoming involved in abstractions which are remote from reality.

The sponsors hope that the consultation will contribute significantly toward clarifying the evangelical vision in that crucial relationship between evangelism and social responsibility. In addition, of course, its real effectiveness will be tested by whether it issues in practical obedience on the part of the participants and in the church around the world. Consultation deliberations and findings will be freely shared.

"Operation Pearl" reportedly gets 800,000 Bibles into China

NASHVILLE (EP)—Protestant and Catholic volunteers have risked beatings and Communist jails to join "Operation Pearl" and smuggle an estimated 800,000 Bibles into China, a missionary society executive says. One million Chinese-language Bibles were printed by a Nashville publisher and an estimated 80 percent eluded border guards, who are instructed to ban the entry of the books, said Ed Neteland, executive vice president of the missionary society, Open Doors.

"If a person believes in the Bible and embraces the truth, he becomes a dangerous person in the eyes of the Communists," Mr. Neteland said October 13 in Orange, CA.

The Chinese government has told Christians it will print Bibles, he said. "I think they have printed something like

135,000," he added. "At that rate, there would never be enough."

The smuggling operation to China's 8 million to 10 million Christians was conceived earlier this year by Brother Andrew, a Dutch national whose life's work is sending Bibles to communist nations. Mr. Neteland and other Open Doors executives met October 13 with Brother Andrew in California and pronounced the operations a success.

He said Chinese Christians worked with volunteer Bible smugglers from "Australasia, New Zealand, absolutely all of Europe and around the world" in getting the Bibles to China. "We believe in personalized delivery to the people," Mr. Neteland said. "We don't use air drops or ship them in on boats or anything like that."

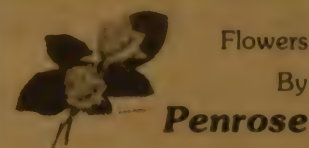
However, *Time* magazine reported this week that the 1 million Bibles involved in "Operation Pearl" were smuggled by barge onto a beach in southeastern China near Swatow in waterproof containers and unloaded at night until authorities discovered the plan and arrested hundreds of volunteers.

Mr. Neteland said Open Doors, a 27-year-old worldwide missionary society, has been operating secretly in China since before President

Nixon visited the country in 1972.

He said Thomas Nelson Publishers printed the Bibles for \$1 each from plates supplied by the American Bible Society.

"Brother Andrew himself called me early this year and said he was praying to God that he could raise enough money to supply a million Chinese with Bibles," said Thomas Nelson president Sam Moore. "I promised I would work with him."



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Varieties of Dutch "Reformed"

Amsterdam — In the Netherlands one can be "Reformed" in a variety of ways depending on one's spiritual predilection or disposition. Besides the 866,000 who are members of the Gereformeerde Kerken in Nederland (GKN), there are six smaller denominations which are "Reformed":

Reformed Churches, "Liberated"	99,841
Netherlands Reformed Churches	29,487
Christian Reformed Churches	75,136
Reformed Congregations	83,800
Reformed Congregations in the Netherlands	16,137
Old-Reformed Congregations in the Netherlands	17,000
Miscellaneous	10,000
TOTAL (including GKN)	1,197,907

Absent from the list are the approximately 300,000 members of the Reformed Alliance, a "modality" within the Netherlands Reformed Church (Hervormde Kerk).

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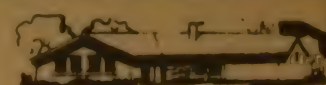
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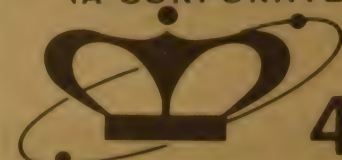


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The Holy Spirit all around,
The presence of a "family"

By common purpose bound?

Did you feel it too, while we
Together prayed, together
cried—
The power of God's comfort,
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A stranger, just another face,

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Winner of Calvinist Contact subscription campaign

Mrs. Jane Tinga earns trip for two to Holland via KLM



Mrs. Jane Tinga, a resident of Edmonton, was able to sell almost 200 subscriptions to *Calvinist Contact* over the summer. Needless to say, she won the contest sponsored by the *Calvinist Contact* and K.L.M.

Although Mrs. Tinga is an elderly lady, she possesses a great deal of stamina and did her job with devotion.

Her copy of the Edmonton Christian Reformed Churches Telephone Directory, is a story in itself. Mrs. Tinga used it to systematically phone, phone again, and mark in her book to signify different responses. Responses sometimes included reasons for not taking a subscription, and even these were noted down. Her directory has almost become an historical relic and a valuable resource.

Mrs. Tinga also won the previous contest sponsored by *Calvinist Contact* back in 1973. When asked if she would do it again, she hesitated but finally replied "No".

She did meet with a few obstacles; the mail strike and ill health at one point. However she went on, determined to complete the job she had begun.

Mrs. Tinga did not want publicity and felt strongly about not having her picture taken. Winning the contest was neither for self-glory nor for selfish reasons (she is planning to give the trips to others). She did it because she likes *Calvinist Contact* and because it was a game to see if she could sell the most.

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"Scheiding van Kerk en Staat", wat denk jij daarvan?

Syrt Wolters, Victoria, BC

Die vraag kwam op in de discussie van een artikel van een zekere Walt Michalsky in het tijdschrift: „The Humanist”. Die mijnheer geeft les in Engels ergens in Hamilton.

Het artikel zal niet welke klas hij had, kleuterklas of High School. Nou, zijn Engels is misschien wel goed, maar zijn idee omtrent de scheiding van kerk en staat was er vlak naast volgens mij. In de naam van „separation of church and State” ging hij erg tekeer op die naïeve mensen die de Bijbel overal bij willen halen, zelfs bij de politiek. Je kunt nu eenmaal niet godsdienst met politiek vermengen; dan loop je hopeloos vast. Immers - godsdienst is allemaal fantasie, dat kun je niet berekenen. In de politiek moet je je hersens gebruiken en moet je je niet laten afleiden door beweringen, die je niet met bewijzen kunt staven.

In dat zelfde artikel ging hij ook tekeer tegen de scheppingstheorie op de scholen, zoals die naïeve mensen het willen zien. Hij vond het maar onzin om in onze verlichte eeuw nog maar enige aandacht te schenken aan die kinderachtige ideeën van die Christenen. Die wonderen, zoals die in de Bijbel verteld worden, kunnen nu, althans de meeste, natuurkundig verklaard worden. Weet u, we zijn zo in de loop der eeuwen wel wat wijzer geworden!

Dat doet me denken aan wat C.S. Lewis schreef in zijn boek „God in the Dock”, waarin hij argumenteert met een wetenschapsgeleerde, die ook niet aan wonderen geloofde. Die geleerde zei, dat de mensen in die tijd niet op de hoogte waren met de natuurwetten. Lewis vroeg hem toen: Maar u gelooft dan toch wel in de maagdelijke geboorte van

Jezus Christus? Waarop die geleerde antwoordde: Natuurlijk niet. Wie gelooft dat nou nog! Waarop Lewis zei: U wilt toch niet beweren dat de mensen toen nog niet wisten waar de kindertjes vandaan kwamen?

Maar om terug te komen op die meneer uit Hamilton, die vond dat men godsdienst buiten de staat moest houden, want, zo zei hij, het is één van de grondwetten van het moderne Noord-Amerikaanse leven dat er een volmaakte scheiding moet zijn tussen kerk en staat. Zo zo. Dat weten we dan.

Toen ik zijn artikel las moet ik wat rood aangelopen zijn, want toen ik het uit had, zei ik tegen mezelf: Die vent moet z'n vet hebben! Dus besloot ik een „Ingezonden Stuk” te schrijven naar het blad waarin dat artikel stond. Vrij vertaald heb ik zo ongeveer het volgende geschreven:

„De naïeve mythe dat het idee van scheiding van kerk en staat hetzelfde is als scheiding van godsdienst en politiek, schijnt nog steeds levend te zijn. Hoe kortzichtig kan iemand zijn! Hoe naïef is het eigenlijk te denken dat het

Vervolg op pag. 18

De viering van de Grote Verzoendag

(b. De Eigenlijke Viering)

Verzoening van alle zonden worden aan elke Jood geschonken die op de rechte wijze boete doet. Er is tenslotte maar één gebod voor de Verzoendag: boete doen. Daarin gaat de viering op. Volgens de Joodse theologie worden er bij de boete vijf gedragslijnen uitgestippeld.

Ten eerste moet men zijn schuld erkennen. Schuldkenning verkrijgt men door zelfbeproeving, en dagen, ja, weken van te voren moet men zijn gedachten, woorden en werken onderzoeken of zij met Gods geboden in overeenstemming zijn.

Ten tweede moet men zijn schuld belijden, tegenover God en tegenover de mensen tegen wie men gezondigd heeft. Een algemene schuldbelijdenis in de eredienst met de gemeente is niet voldoende. Men moet aan zijn eigen zonden denken, en ze belijden.

In de derde plaats moet men een schuld tegenover de naaste weer goed maken, zelfs schade zoveel mogelijk vergoeden.

In de vierde plaats moet men leed dragen over de zonde. Het is niet voldoende om te zeggen het spijt me, neen, er moet schaamte en berouw zijn over de zonde als zodanig, over de weerzin tegen het doen van het goede, en over de zwakheid in het volbrengen van Gods wil.

In de vijfde plaats moet een besluit tot betering des levens zich vanzelf openbaren in de ernstige wil om zich vrij te houden van de zonde.

De Joden willen in de boete echt een door schuldbesef verbroken hart en een verslagen geest voor God brengen. En daarom staat ook de hele Grote Verzoendag in het teken van diepe ernst. Toch is de boete te veel opgevat als een doen. Het lijkt alsof de boete een prestatie is van de mens waardoor hij de vergeving van God verdient.

Veel vrome Joden brengen deze gehele „grote” dag door in de synagoge, en bidden voor hun zielelicht de hele nacht en de gehele daarop volgende „grote verzoendag”. De avond van de Grote Verzoendag noemt men Kol Nidree (dat betekent: alle geloften). De naam is ontleend aan de aanvangswoorden van de die avond uitgesproken plechtige formule. Aan de eigenlijke Kol-Nidree formule gaat een plechtige inleiding vooraf. Twee voorname leden der gemeente gaan naast de voorbidder staan en geven hem verlof om te bidden met de zondaren.

De voorbidder en de gemeente zeggen dan: „En het zij de ganse gemeente van de kinderen Israëls en de vreemdeling die in hun midden vertoeft, vergeven, want het is het ganse volk slechts bij vergissing overkomen.” De voorbidder: „Vergeef de zonden van dit volk, naar de grootheid uwer genade, en gelijk Gij Uw volk van Egypte af tot hertoe vergeven hebt.” De gemeente: „En de Here zeide: Ik heb vergeven naar uw woord.” De gemeente wordt op de Grote Verzoendag ontslagen van haar geloften, die haar in bewogen gemoedstemming ondoordacht ontvallen zijn, die zij daarom licht vergeten kan of misschien reeds vergeten en onvervuld gelaten heeft. Van de vroege morgen tot het einde van de dag heeft men op de Grote Verzoendag godsdienstige samenkomsten, die niet zonder noodzaak verzuimd mogen worden.

Er is een uitvoerige schuldbelijdenis die acht maal wordt uitgesproken. Men belijdt op de meest letterlijke wijze, dat men zich volkomen in alles, van a tot z zondaar gevoelt, doordat zij voor iedere letter van het alfabet een zonde noemen, waaraan zij zich schuldig gevoelen. Het slot van het gebed is een erkentenis van de volkomen onwaardigheid van de mens, en de bede om de bijstand des Heren, opdat men niet voortga te zondigen.

De morgengodsdienstoefening wordt besloten met een gebed voor de gestorvenen, waarbinnen aalmoezen voor de armen en geldelijke bijdragen voor de gemeente geeft. Dan volgt weer een gebed dat op de verschillende feesten de plaats inneemt van het feestoffer, en in dat gebed verdient de zgn Aboda (offerdienst) een bijzondere vermelding, want dit is een dichterlijke beschrijving van de viering van de Grote Verzoendag in de tijd van de tempel. Onder tranen bidt men daarbij God dat Hij spoedig verlossing geve en de tempel en het altaar weer opricht. Dit ontroerende gebed eindigt: Breng ons naar Zion, Uw stad met gejuich, en naar Jeruzalem, de plaats van Uw heiligdom, met eeuwige vreugde. Driemaal knielt de gemeente tijdens dit gebed in de synagoge. Aan het einde van de dienst groet men elkaar met de driemaal herhaalde roep: Het volgend jaar in Jeruzalem.

J. VanHarmelen

PERSOVERZICHT

- De vonken vlogen er af in Ottawa. In het parlement werden vooral de ministers voor volkshuisvesting en financieën onder vuur genomen, terwijl Trudeau het hard te verduren had over de grondwetvoorstellen. Jopie kwam zelfs onder de indruk van zijn eigen redevoeringen en werd zo plechtig als een begrafenis ondernemer die de rekening bij een rijke weduwe komt presenteren. Niemand is tevreden met de begroting, niemand is tevreden met de clausule aangaande menselijke rechten in het grondwetsvoorstel (de rechten van de inheemse bevolking en van vrouwen is er spoorloos uit verdwenen), kortom niemand is tevreden! En onze rooswater-socialist kameraad Broadbent probeert heftig om er een slaatje uit te slaan. Hij doet dat met de handigheid van een schoolmeester die zijn studenten de tafel van twee aan 't leren is. Allemaal heel eenvoudig: de N.D.P. heeft het antwoord voor alle problemen. Niet alleen Saul maar Jan en alleman is vandaag de dag onder de profeten en iedereen heeft zijn eigen eenvoudige oplossing. U moet uw korrespondent maar geloven als hij zegt dat het niet allemaal zo eenvoudig is. Mijn deur wordt plat gelopen door een man die een nieuwe Christelijke partij wil beginnen, en die zegt dat alles weer gauw op z'n pootjes terecht zal komen als we weer de doodstraf zullen in stellen. Ik ben wel christelijk maar mijn stem krijgt hij niet.

- Het was overigens niet zo'n beste week voor onze Jopie en zijn provinciale collega in Manitoba. Daar stuurden ze de hele conservatieve regering pardoes de laan uit en schaarden zich aan de zijde van de rose kameraden. De N.D.P. behaalde een meerderheid van tien zetels. De Liberalen trokken niet aan het korste end, ze konden het hele touwtje niet eens vinden en kwamen uit de bus met noppes niemendal. Trudeau verscheen toch nog met de traditionele roos in zijn knoopsgat. Hij herinnert me aan Prins Bernard die had altijd een anjelier in z'n lapel. Zeg het met bloemen!

- President Reagan had het heel druk met vredestichten tussen zijn medewerkers. In al die drukte zag hij toch nog even kans om met de vredespalm te wuiven, aangemoedigd natuurlijk door al die mensen in Europa die willen dat hij zijn oorlogstuig thuis houdt. Hij stelde met veel fanfare voor om te ontwapenen, onder voorwaarde dat de Russen hun dodelijk spul terug zouden trekken naar een putje in de steppen. Het antwoord van de bejaarde Brezhnev - die man moet toch ook nodig eens met pensioen gaan - bleef niet lang uit: „Njet”, hetgeen vrijelijk vertaald betekent: „had je gedacht.” Het is natuurlijk allemaal diplomatieke tongensprekerij dat vertolking nodig heeft. Het is een goed teken dat er over het onderwerp gesproken wordt. Als Reagan nu eens zijn generaal zonder sterren op een lange vakantie naar de Mokerhei stuurde en over een biertje eens met die Brezhnev zou gaan babbelen waren we al weer een heel eind verder. Dat zou de wereld een hoop goed doen en beter dan dat vaanvertoon van de spreekgestoeltes.

- Er is een interessante verwikkeling aan de gang in de Verenigde Naties. Daar hebben ze al acht keer gestemd voor een nieuwe sekretaris-generaal en er komt niemand met een meerderheid uit de bus. Misschien is dat wel een goede bezigheid voor die lui daar. Laat ze maar een paar jaar door blijven stemmen. 't Kan geen kwaad moet je maar rekenen.

- 't Was anders hier niet zo'n slechte week. Ik ontving maar één boze brief, en mijn vrouw trakteerde me op zuurkool met spek. Het feit dat er in de clausule over menselijke rechten geen paragraaf is opgenomen omtrent de rechten van dikbukige dominees heeft me geen slaap doen verliezen, en mijn preken kwamen op tijd klaar ondanks het feit dat ik ontzettend druk was. Dat de dominee iedere week weer twee preken klaar krijgt bewijst weer eens dat de wonderen de wereld niet uit zijn. Tot de volgende week!

Carl D. Tuyt

Uit Nederland

□ Radio Nederland — Een meerderheid van de Nederlandse Tweede Kamer vindt dat er een onderzoek moet komen naar de vraag of en hoe in Nederland volkeraadplegingen moeten worden ingesteld. Tot nu toe behoort het instellen van een referendum om een antwoord te krijgen van de gehele bevolking op grote vraagstukken, niet tot de mogelijkheden. Het voorstel tot een onderzoek daarnaar werd ingediend door de twee liberale groeperingen, D'66 en de VVD. Een groot deel van de socialistische PvdA-fractie stemde in met de motie.

Het voorstel kwam ter sprake tijdens de behandeling van 34 wijzigingsvoorstellen en aanvullingen op de Grondwet. Die zijn allemaal goedgekeurd door een meerderheid van de Kamer. Als alle procedures achter de rug zijn, is bijvoorbeeld iedere vorm van discriminatie verboden, verder is de rechtsbescherming van de burger uitgebreid, krijgen

buitenlandse ingezetenen actief en passief kiesrecht in gemeenteraden en wordt opgenomen dat in Nederland de doodstraf niet meer kan worden opgelegd.



□ De Nederlandse politiebond wil dat de regering een grondig onderzoek instelt naar mogelijk schadelijke gevolgen van het zogenaamde CS-traangas. De politie gebruikt dat gas om groepen demonstranten te verspreiden. Onlangs werd het gas toegepast tijdens de grote demonstratie tegen de kerncentrale van Doodewaard. Tot voor kort gebruikte de politie een ander traangas, CN genaamd. Maar omdat dat mogelijk huidkanker veroorzaakt is het vervangen door het nieuwe CS-traangas. De

Nederlandse politiebond is nu bang dat ook dat gas gevaarlijk is voor de gezondheid van de politie en van demonstranten.

□ In Amsterdam heeft een groep van ongeveer 200 Indianen uit Canada aandacht gevraagd voor hun situatie. De Indianen vrezen dat door de overdracht van de Canadese Grondwet — die nu nog bij het Britse parlement berust — hun oude verdragen met de vroegere Britse machthebbers in Canada hun waarde zullen verliezen. De groep Indianen maakt onder de naam Constitution Express een tournee door West-Europa om aandacht te vragen voor dit aspect. De groep is inmiddels ontvangen door de Minister van Buitenlandse Zaken, Max van der Stoep.

□ Van elke zes Amsterdammers komt er één uit het buitenland. Dat blijkt uit cijfers waarop het Amsterdamse

gemeentebestuur zijn beleid voor etnisch-culturele minderheden gaat baseren. De Nederlandse hoofdstad telt nu ruim 700.000 inwoners en van hen komen er bijna 120.000 uit het buitenland, vooral Suriname, Turkije en Marokko. Door het grote aantal buitenlanders verandert ook het godsdienstige patroon van de hoofdstad: de Islam is nu de snelst groeiende godsdienst.

□ De Ford fabriek in Amsterdam gaat definitief dicht. Daardoor komen 12 honderd mensen zonder werk. De vakbonden hebben na een jaar van actie voeren en juridische procedures, hun verzet opgegeven. De Ford directie zei de verliezen van de in hoofdzaak trucks vervaardigende fabriek, niet meer te kunnen

dragen, temeer daar het moederbedrijf in de Verenigde Staten verder weigerde bij te springen. Bij langer openblijven van de fabriek in Amsterdam dreigde een faillissement, waardoor er geen geld meer zou zijn om een afvloeiingsregeling voor het personeel te kunnen betalen.

□ Inwoners van Hellendoorn, in Overijssel, kunnen nu programma's ontvangen van de Russische televisie. De beelden en geluid worden uitgezonden door een Russische satelliet en opgevangen door de centrale antenne van het Hellendoornse kabelnet. De Russische programma's zijn kennelijk niet specifiek voor Nederland bestemd, want het gesprokene is in het Russisch zonder ondertiteling.

Als je het mij vraagt

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humanismeminder religieus is dan het Christendom. Hoe kinderlijk is het om te geloven dat humanistische politieke beginselen niet politiek-religieus zijn.

Ieder menselijk wezen is godsdienstig, tenzij hij ophoudt mens te zijn. Allemaal aanbidden we en dienen een zekere God, zo niet de God van de Schriften, dan een afgod. Het humanisme heeft de menselijke rede op de troon van God geplaatst en het aanbidt en dient die god van de rede met het hele hart en hele verstand en met de gehele wil.

De antwoorden die we geven op fundamentele vragen, zoals: Wat is het Leven? Waar komt het vandaan? Wat is zijn bestemming? en, Wat is de bedoeling er van? en: Waarom zijn we hier, en andere soortgelijke vragen zijn zwaar geladen met godsdienst, of je dat nou erkent of niet. Het feit ligt er. Zelfs de humanistische antwoorden zijn zwaar van religie. Dit te loochenen is kinderlijk naïef.

Dan had die jongen van mij het beter door, toen hij nog maar 17 was. Hij bezocht een openbare high school en evolutie was het aanvaardde idee. Toen ik hem eens vroeg, wat hij van de evolutie theorie dacht, zei hij: Als u het eerlijk wilt weten, vader: Voor mezelf ben ik er nog helemaal niet klaar mee of dat Christendom van u wel allemaal zo waar is als u het laat voorkomen, maar zoveel heb ik wel begrepen, dat ik voor de theorie van de evolutie veel meer geloof nodig heb dan voor de Bijbel. Het humanisme vereist net zo goed een rotsvast geloof als de Bijbel.

De humanist neemt aan (gelooft) dat zijn verstand

betrouwbaar is en dat het als norm gebruikt kan worden voor al zijn denken en zijn handelen. De Christen gelooft, dat het menselijk verstand door de zonde verduisterd is. Paulus zegt in 1 Cor 13: ...we zien maar in een spiegel, als in een duistere rede....! Het feit dat Mijnheer Michalsky dat niet gelooft, maakt zijn opinie niet in het minst superieur of het toppunt van intelligentie.

Ik geloof ook dat er scheiding moet zijn van kerk en staat, maar dat betekent niet dat godsdienst niets met politiek te maken heeft. Scheiding van kerk en staat betekent voor mij, dat de kerk als

instituut zich buiten de zaken van de dagelijkse regering moet houden; evengoed als de staat zich buiten de zaak van de kerk moet houden. Maar de kerk als lichaam van Christus, als gemeenschap der heiligen, heeft alles met politiek te maken. En, naar mijn bescheiden opvatting, elke Christen die meent, dat hij Christelijke politiek kan bedrijven in een humanistische partij organisatie, heeft nog niet duidelijk begrepen wat Christus in Johannes 17 bldt:,opdat zij allen één zijn in de wereld opdat de wereld kan zien dat Gij Mij gezonden hebt.

OVERWINTEREN IN SPANJE JAN. 29 — APR. 6, 1982

Speciale groepsreis voor bejaarden naar Fuengirola aan de Middellandse Zee, aan de zonnige zuidkust van Spanje. Deze reis is onder leiding van Ds. en. Mevr. R.W. Popma, Hollandse kerkdiensten, Hollandse bibliotheek, enz. Vertrek van Toronto 29 Januari, terug 6 april. De laatste 10 dagen bezoek aan Holland.

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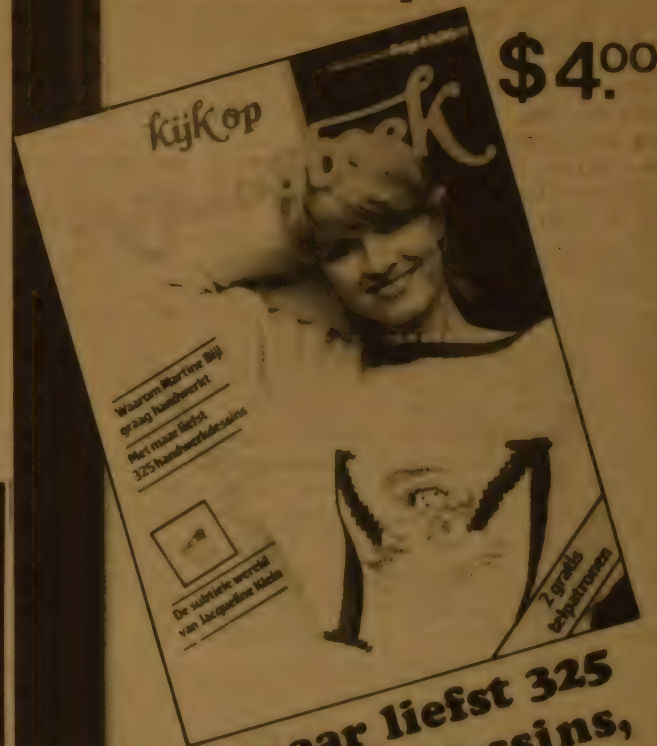
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BIRTHS

SLUYS: With praise and thanksgiving to God who gave life and who spared life, we, Harry and Linda, joyfully announce the birth of our son and brother, **JOSHUA BEN-JAMIN**, born to us November 1, 1981. A little brother for Bonnie, Debbie, Bill, Bob, Charlene, Stacey. Proud grandparents are Mrs. R. Koopman and Mr. and Mrs. Wm. Sluys.
R.R.#7, Chatham, ON N7M 5J7

VELDSTRA: With praise and joy, Harry and Johanna thank the Lord for his gift of another son, **AARON DEREK**, born October 29, 1981. Aaron is a brother for Simeon and Carolyn, the fifth grandchild of Mr. and Mrs. D. Wallinga, London and the thirteenth of Mr. and Mrs. S. Veldstra of St. Catharines. Happy great-grandparents are Mrs. J. Greydanus, Clinton and Mrs. S. Veldstra, Hamilton, ON
2430 Redfern Rd., Burlington, ON L7R 1X9

MARRIAGES

BYLSMA-BUIT: Mr. and Mrs. Wybe Bylsma and Mr. and Mrs. John Buit are happy to announce the forthcoming marriage of their children, **MONICA** to **LAWRENCE**. The wedding will take place, the Lord willing, on Friday, November 27, 1981 at 4:00 p.m. in the Grace Chr. Ref. Church of Cobourg, ON. Rev. Harry Bierman, the bride's uncle will officiate.
Future address: R.R.#1, Blackfalds, AB T0M 0J0

SONNEVELD - VAN WYNGAARDEN: Mr. and Mrs. Martin Sonneveld, Welland, ON, are happy to announce the marriage of their only daughter, **TRUDY** to **NICK**, only son of Mr. and Mrs. Peter Van Wyngaarden, Wellandport, ON. The ceremony will take place, the Lord willing, on Friday, December 4, 1981 at 7:00 p.m., in the Welland Chr. Ref. Church. Rev. John Postuma of Waterdown officiating.
Future address: 254 Wallace Ave., Welland, ON L3B 1R6

TROELSTRA-VAN DYK: Mr. and Mrs. Chris Troelstra of Terrace, BC are pleased to announce the forthcoming marriage of their daughter, **ELSIE** to **JOHN**, son of Mr. and Mrs. Marten Van Dyk of Bowmanville, ON. The ceremony will take place, the Lord willing, on Tuesday, December 29, 1981 at 3:00 p.m. in the Maranatha Chr. Ref. Church of Bowmanville, ON. Rev. H. Bout officiating.
Future address: Apt. #109, 64 Roehampton, St. Catharines, ON L2M 7P5

PERSONAL

Sincere, Christian woman, middle 40's would like very much to meet sincere Christian gentleman, who needs and wants a great amount of love. Send full details with photo to: Box #4655, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

ANNIVERSARIES

THE BIG THREE-O!

We could almost write a book!
(And maybe someday we will)
And talk of love, life, and things
That 30 years have filled!

It's somewhat hard to imagine
That there were 8 of us around
The dutch store kept you busy too
When we lived in Clinton town.

Now some live nearby, some
far away
One has just left home
But love shines warmly across the
lands
And never leaves you alone.

God bless you as you ponder
On 30 years gone past...
May the day be filled with
joyfulness
This is all that we ask.
Praise God for the celebration of the
30-year togetherness of our parents:

JEENE and COBIE AMSING
with deepest love from their children:

Andre & Rosalyne; Natie — France
Steve & Estelle; Jeremy, Shawn —
New Westminster, BC
Jim & Thelma; Robbie — Hinton,
AB

Coby — Toronto, ON
Bert & Adriana (engaged) — Grand
Rapids, MI
Liz & Rick Nanninga — Grand
Rapids, MI
Tom — Grand Rapids, MI

1931 1981

December 7

With praise to the Lord for his faithfulness, we announce the 50th
Wedding Anniversary of our parents and grandparents,

JACOB and NELLIE DE JONG
(nee Van Dorp)

Congratulations Mom and Dad,
Grandpa and Grandma!

Nellie & Harry Romyn; Darryl,
Bonnie, Marianne
Brenda & Jim, Sam, Jenny —
Emo, ON

Donna & Randy — McKenzie,
BC

Don & Jeanette Van Heyst; Ron,
Ted, David

Dianne & Herman, Kimberly,
Douglas, Christina

Pat & Herman, Dale — Brandon,
MB

Daniel & Rhonda — Edmonton,
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nipeg, MB

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Waters-deJong — Guelph, ON

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1956 1981

December 7

"Cast all your anxiety on him
because he cares for you" (1 Peter
5:7 N.I.V.).

With joy and thankfulness to our
God, we the children of,

**HILBRAND and MATTY
ENGELAGE**
(nee Katerberg)

are happy to announce the 25th
Wedding Anniversary of our parents and grandparents. It is our
prayer that God may continue to
bless them with many more years
together in health and happiness.
Love from: Fred & Mildred Engelage; Bryon Matthew, Mark
Frederick — Brooklin, ON
Jacqueline & Bob (boyfriend) —
Oshawa, ON
Ellie — at home
Robert — at home
Home address: 111 Winchester Rd.,
Brooklin, ON L0B 1C0

ANNIVERSARIES

1941 1981

December 5

With great joy and thankfulness to
the Lord, we are happy to announce
the 40th Wedding Anniversary of
our parents and grandparents,

JOHN and JOANNE GERRYTS
It is our prayer that God will keep
them both in his care, and may he
continue to bless them in the years
to come.

Your loving children and grand-
children:

George & Wenda Gerryts; David,
Barbara, Robert, Cindy, John —
Wellandport, ON

Bill & Margaret Gerryts; Richard,
Carol, Beverly, Debbie — Wel-
landport, ON

John & Lena Evers; Lisa, Michael
— Smithville, ON

Jake & Nancy Gerryts; Shannon,
Clarke — Bowmanville, ON

Henry & Dleni Gerryts; Brenda,
Steven, Marlene, Christopher —
Wellandport, ON

John & Evelyn Gerryts — Fonthill,
ON

Open reception will be held on
December 5, 1981, at 7:30 p.m. at
the Smithville District Chr. High
School. Best wishes only please.
Home address: 16 Barbara St.,
Smithville, ON L0R 2A0

Chatham Baltimore
1956 1981

November 30

25th Wedding Anniversary

DEET and HARRY NEUTEL
(nee Wiersma)

"And if we are children we are
heirs as well: heirs of God and
coheirs with Christ, sharing his
sufferings so as to share his glory"
(Romans 8:17).

With love to our parents, from us
children:

Bert Neutel

Jackie & Harvey Beenen; Bradley
— Port Perry

Bonnie & Michael Cleary — Co-
bourg

Angelique Neutel

Susan Neutel

Yvonne Neutel

Eugene Neutel

Centreton Rd., R.R.#2, Baltimore,
ON

Sarnia Blyth
1951 1981

November 27

With joy and thanksgiving to God,
we wish to congratulate our parents
and grandparents,

JOHN and GRIETJE NONKES
(nee Volders)

on the occasion of their 30th
Wedding Anniversary. We wish
them the Lord's blessings on this
day and pray that he will continue to
bless and keep them in his care in
the years ahead.

With love:

William & Alice; Sandra

Jack & Sylvia; Mark

Eric

Emmy & Mike

Gary

Home address: R.R.#1, Auburn,
ON N0M 1E0

1951 1981

December 2

With joy and thanksgiving to our
covenant God, we wish to announce
the 30th Wedding Anniversary of
our dear parents,

**MARTIN and ELIZABETH (Bep)
SONNEVELD**
(nee Van Helden)

"Behold, the eye of the Lord is on
those who fear him, on those who
hope in his steadfast love" (Psalm
33:18).

We hope for many more happy
years to come.

With love from your children:
Peter
Trudy & Nick (fiance)
John
Home address: R.R.#3, Welland,
ON L3B 5N6

ANNIVERSARIES

1941 1981

December 3

"But those who hope in Yahweh
renew their strength, they put on
wings like eagles. They run and do
not grow weary, walk and never
tire" (Isaiah 40:31).

With this promise, and thanksgiv-
ing to God for his faithfulness, we
will celebrate, D.V., the 40th Wed-
ding Anniversary of our parents and
grandparents,

PAUL and PRINA KOOLE

Love and best wishes from children
and grandchildren:

Ria & Bill; John, Irene, Sharon,
Debbie, Philip

Lonny & Fred; Paul, Jim, Amos
Robert & Chris; Reuben

Jenny

Ena & Ben; Joshua, Danielle

Pauline & Riens; Annelise

Joanne & Hank

Marinus & Yvonne

David

Open house will be held December
12, 1981, from 2:30 till 5:00 at
Trinity Chr. Ref. Church, 99 Scott
St., St. Catharines.

Home address: R.R.#3, St. Catha-
rines, ON L2R 6P9

1956 1981

November 29

With praise and thanksgiving to the
Lord, we are happy to announce the
25th Wedding Anniversary of our
parents,

SIMON and MAAIKE

VAN SPRONSEN

(nee Scheffel)

We thank the Lord for giving our
parents 25 years of marriage and
pray to continue giving them a
blessed future.

Congratulations and love from your
children and grandchildren:

James

Simon & Audrey; Steven

Annette

Jason

Mark

Open house will be held on Novem-
ber 29, 1981, from 2-6 p.m. at their
home.

Home address: R.R.#7, Blossom
Ave., Brantford, ON

OBITUARIES

"The Lord is my light and my
salvation; Whom shall I fear?"
(Psalm 27:1a).

After a short illness the Lord has
called home at his appointed time
our Mother and Grandma,

GRACE BANNINGA

(nee Ryzinga)

at the age of 78, on November 9,
1981.

Predeceased by her husband Mar-
tin in 1953 and a grandson Kenny in
1967.

Her children and grandchildren:

Art & Gerda Banninga

Martin & Sheila

Ted & Marcella

Margriet & Tom

Laura

David

John & Joyce Banninga

Marvin & Ingrid

Jack & Carol

Karen & Gerry

Rick

Ed & Annette Banninga

Carl

David

Mark

Funeral service was held on Novem-
ber 12, 1981 from the D.J. Robb
Funeral Home. Reverend S. Cooper
officiated. Interment at Blackwell
cemetery.

Home address: 1310 Exmouth St.,
Sarnia, ON N7S 3X9

Consistory and congregation of the
Zion Chr. Ref. Church of Oshawa,
extend their sincere Christian sym-
pathy to Rev. and Mrs. Peter
deHaan and family in the passing
away of their father,

Mr. CASE DEHAAN

In this time of sorrow may the
sustaining grace and comfort of our
Lord be with them.

OBITUARIES

"If we live, we live to the Lord; and
if we die, we die to the Lord; so
whether we live or die, we belong to
the Lord" (Romans 14:8).

February 14 November 7
1913 1981

Suddenly the Lord called home
to be with him through a tragic farm
accident, our dearly beloved hus-
band, father, grandfather and Opa,

CORNELIS DRIESSE

at the age of 68 years and 47 years
of marriage.

He is survived by his loving wife,
Annie Driesse (Van Blert) and his
children and grandchildren:

Jannie & Herman Van Wieren;

Audrey, Theresa, Carol-Ann &
Roger Klingenberg — R.R.#1,
Hensall

Ada & Harvey Crosby; Anne, Kim
— Sebringville

Audrey & Bill Ramsay; Tracey,
Peter, Erin — Kitchener

Wilma — at home

Funeral services were held in
Mitchell. Rev. Abram Blaak officiated.

Mailing address: R.R.#1, Fullerton,
ON N0K 1H0

"The Lord is my strength and song.
He has become my salvation"
(Psalm 118:14).

On October 31, 1981, the Lord took
unto himself, his faithful servant,

GYSBERTHA JOHANNA HOBE
(nee Van Domselaar)

beloved wife of the late Roelof Jan
Hobe

Dear mother of:

John — Arizona

Ralph — Arizona

Mrs. Andy Van Yaken (Tina) —
Wellandport

Cees Hobe — Binbrook

Mrs. Dan Baarda (Diane) — St.
Catharines

Mrs. John Van Soelen (Margaret)
— Grimsby

Mrs. Frank Draaistra (Harriet) —
Brantford

also 33 grandchildren and 3 great-
grandchildren

Predeceased by three children:
Bert, Ria, and Margriet as well as
her husband Roelof Jan.

The Lord our God took very
suddenly out of our midst our dear
friend,

DICK PYPERS

Beloved husband of Jean Pypers.

"Search me O God, and know my
anxious thoughts! See if there be
any offensive way in me, and lead me
in the way everlasting!" (Psalm:
139).

The same Psalm was a source of
strength and great comfort for Dick
and Jean when their son, Hans,
died six years ago. Dick will be
lovingly remembered by all of us for
his Christian concern for the need of
his fellow man. We pray that God
will sustain Jean and her family in
the days ahead with his grace and
strength.

This is the prayer of your friends:

Gordon & Jetty Chapman

Grace Vandezande

Steve & Sandra VanKruistum

Henk & Margaret Ligterink

Renso & Clara Meyer

John & Mary VanderLeeuw

Jake & Joyce Damsa

— Kitchener, ON

"Yet what we suffer now is nothing
compared to the glory he will give
us later" (Romans 8:18).

On Friday, November 13, 1981, the
Lord suddenly called home our dear
friend,

JOHN VAN DER BOOM

May the Lord comfort his wife
Wilma and children: Carl, Debbie
and Anita in the loss of a dear
husband and father.

Their friends:

John & Corrie Brunsting

Dick & Alice De Kleine

John & Gerda Huibers

Suzan Mulder

Jim & Giny Mulder

Seya Nederlof

Aalzen & Hermien Pyl

Gerry & Helen Ruyf

Brockville, ON

Classified Advertising

OBITUARIES

The Ladies Society „Rondom Gods Woord“ of Simcoe, extend their warmest sympathy to Mrs. A. Ouwendijk and her children with the bereavement of their husband and father.

GIJSBERTUS OUWENDIJK
But we thank the Lord and praise his holy name for the great testimonies he always was ready to give. "The Lord is my light and my salvation" (Psalm 27:1).

On Wednesday, November 11, 1981, our heavenly Father called home our beloved husband, father and grandfather,

PIET WEIMA
at the age of 57.
His quiet, patient endurance of a long illness was his witness to us. "They that wait upon the Lord shall renew their strength. They shall mount up with wings like eagles; they shall run and not be weary, they shall walk and not faint" (Isaiah 40:31).

Dearly loved and missed by his wife, Hanna (nee Bouwers) and children:

Bill & Bonnie Weima; Rosanna, Shawn, Andrew — Brockville, ON
Janet & Nick Gazendam; Peter, Nicole — Kingston, ON
John P. Weima — Saskatoon, SK
Funeral service of praise was held in the Bethel Chr. Ref. Church, Brockville, ON, on Friday, November 13, 1981. Rev. Steele officiated. Home address: 6 Edward Lane, Brockville, ON K6V 5K5

On Remembrance Day, November 11, 1981, the Lord took unto himself our dear son, brother and uncle,

PIETER WEIMA
"In everything God works for good for those who love him."
Beloved son of Sierp and Aaltje Weima.

Dear brother of:
Merk & Tine Tigelaar
Merk & Lammie Weima
Lico & Minnie Weima
Koos & Alie Weima
Nieces & nephews
— all in Holland.

Much loved and dearly missed by his brother and sister-in-law: David & Hinke Weima and their children: Jeffrey, Gordon, Peter, Carol-Ann of Brockville, ON

On November 11, 1981, our Lord took into his eternal glory our dear brother-in-law and uncle,

PIET WEIMA
at the age of 57, after a lengthy illness.

We pray that the Lord will be with our sister Hanna and family.

"Because his love is set on me I will deliver him. I will lift him beyond danger for he knows me by name" (Psalm 91:14).

Lukas & Roelle Bouwers — Bellen, Holland

Cor & Donna Bouwers — Salem, MO

Riek & Henk Breimer — Brockville
Fred & Martje Bouwers — Coal-dale, AB

Henk & Call Bouwers — Athens
Albert & Gertie Bouwers — Met-calfe

Arthur & Coby Bouwers — Beaver Falls, PA

John & Ann Bouwers — Metcalfe
nieces and nephews

"Overwhelming victory is his through Christ, who loved him enough to die for him" (Romans 8:37).

On Wednesday, November 11, 1981, our long-time friend,

PIET WEIMA
parted from us to be with our Lord. We treasure the many years of friendship and pray that our heavenly Father will surround Hanna and her children and grandchildren with his love and care. Friends from Brockville and St. Catharines:
Rene & Chris Dubbeldam
John & Gerry Mulder
John & Lucy VanDommelen
Gerard & Dicky Wiekamp

HELP WANTED

THE KING'S COLLEGE Faculty Positions

Now in its third year of operations, The King's College is continuing the search for additional faculty members. The College is a Christian liberal arts institution in the tradition of the Reformation. Men and women who are able to articulate a Christian educational philosophy which includes an integrative, interdisciplinary approach to their area of specialization would meet a unique need of the College. The doctorate or equivalent is required.

Subject to budget approval, the following positions are available:

Art (Visual Arts; Art History)
French
Geography/Environmental Studies
Mathematics
Political Science
Psychology

Send applications, curriculum vitae, and references before January 1, 1982, to:

Dr. Sidney DeWaal
President

The King's College
10766 - 97 Street
Edmonton, Alberta
T5H 2M1

(403) 428-0727

The Christian Farmers Federation of Western Canada requires a

PUBLIC AFFAIRS AND DEVELOPMENT COORDINATOR

to communicate Federation policies to government, media and the public; and to promote the Federation's existence, purpose and activities. Candidates must demonstrate a commitment to the Christian faith. Preference will be given to candidates with a University degree, background or experience in agriculture, and effective communication skills. Administrative abilities are an asset. Salary negotiable, Edmonton location.

Please send inquiries to:

Mr. Lambert Tuininga, President
CHRISTIAN FARMERS FEDERATION
Box 56, Neerlandia, Alberta T0G 1R0
Phone (403) 674-4198
Please call after 5:00 P.M.

WORLD MISSIONS

is seeking applications to fill vacancies in

Nigeria

Medical Technologist • Medical Doctors
Secretary

If interested or if you know of someone whom we should contact please correspond with us.
Personnel Secretary

Christian Reformed World Missions

2850 Kalamazoo Ave.
Grand Rapids, Michigan 49560
Tel. (616) 241-6568

Christian Credit Union Ltd.

is now taking applications
for a

SENIOR CLERK

The successful applicant will take on a variety of administrative duties and will assist the Loans Office & General Manager when necessary. Some bookkeeping experience is required. Experience in a financial institution is preferred but not essential. Salary is negotiable within the range of \$15,000.00 - \$18,000.00 per annum. Submit applications to the Christian Credit Union Ltd. before December 15, 1981.

Christian Credit Union Ltd.

10704 - 107 Avenue
Edmonton, Alberta
T5H 0W8
Phone: 426-7165

HELP WANTED

Administrative assistant

with good organizational skills

at

Salem Christian Mental Health Association

Position to begin January 1, 1982

Please submit resume by:

December 15, 1981.

To:

Laura Lee Visser

26 Burnett Ave.

Willowdale, ON M2N 1V1

Journey man auto body mechanic is needed for immediate employment in a clean, modern, well-equipped shop. A great opportunity for someone who is looking for a change and takes pride in doing quality work. Our area offers beautiful mountain scenery, excellent hunting and fishing as well as a friendly Chr. Ref. Church and elementary Chr. education. Call: Norm Mantel collect at: (604) 635-3929, Norm's Auto Refinishing Ltd., R.R.#3, Terrace, BC V8G 4R6

GREENHOUSE HELP:

Lady for full time, year round greenhouse employment.
Phone: (416) 643-1628

FOR RENT

Clearwater/St. Petersburg Beach area, Florida

FOR RENT: In Indian Rocks Beach, a 2 bedroom condominium (approx. 1,300 sq. ft.), corner/ground floor with panoramic view of Boga Ciega Bay. Completely furnished. Across road from Gulf of Mexico. 30 minutes from Busch Gardens, 90 minutes to Disneyworld. An ideal vacation place. **RATE:** US \$240 per week and up, depends on season. For details/reservations write: P.O. Box 216, Station R, Toronto, ON M4G 3Z9 or phone evenings: (416) 445-1359.

Attractive, four bedroom home for rent; located conveniently in Whitby; available mid December. For further information phone: (416) 668-8996 or (416) 725-8881.

3 bedroom, bungalow for rent on a large country lot in Orono; full basement; oil furnace; Franklin fire place; 15 minutes from Chr. Ref. Church and Knox Chr. School, Bowmanville. Available January 1982 until May or June 1982.
Call: (416) 983-5490

RELOCATING?

Available immediately in Camrose, a 3-bedroom, 1,200 square feet home with full basement. Garden spot included. Would like to rent to responsible people for \$350.00 a month. Stove and fridge included. Close to schools, within walking distance of city centre. Write to: Ron Nederlof, 6218 - 42nd Ave., Camrose, AB T4V 2W7 or phone: (403) 672-4986.

FOR SALE

POSTZEGELS

Net op tijd voor de Kerst. Al de nieuwe uitgaven van Nederland 1981. Een leuk geschenk. 20 in totaal + 2 velletjes \$20 franco thuis.

H. Post,

122 Livingston Ave.,
Grimsby, ON L3M 1L6

FOR SALE:

29 new rafters over 30' for 26 x 80 building, including gable ends; asking \$1,500;
480 greenhouse rafters, painted, for 12,800 sq. ft. building;
5,500 pieces 20 x 20 used glass;
4,800' 1 1/4" heating pipes;
2,000' 2" heating pipes;
2,400' galvanized 1 1/4" pipe for benches;
Nufield tractor in A-1 shape, \$3,700;
1986 Stake truck, G.M.C., with aluminum box, \$2,300
Call: Martin DeVos
416-774-3751

TEACHERS

BRAMPTON: The John Knox Christian School invites applications for a temporary teaching position for grade 3, commencing January 4, 1982. Position could possibly become permanent. Please forward complete resume and application to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7, phone: 416-451-3236.

ACCOMMODATION

Available: shared accommodation with 2 girls in Mississauga, close to public transportation. Phone: (416) 823-2192 or write: 2557 Widemarr Rd., Mississauga, ON L5J 1M4

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
519-482-3455

Approximately 100 farms for sale — cash crop — dairy — beef — sow — hog — layer hens — broiler — poultry breeder — sheep — general and hobby farms.

PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9840

5 ACRES: near Dunnville, large 2-storey, brick home; lots of room for the family; metal barn 42 x 75 plus drive shed 30 x 40; with good 2-storey building; only asking \$69,000; owner will hold mortgage.
Call: Martin DeVos Realtor
Dunnville, ON
416-774-3751

FARM FOR SALE:

Near Hamilton; modern \$34,000 broiler farm.
Phone: (416) 401-1421



426-4195

104 Colborne St., North Simcoe

119 acres dairy farm; rolling land with flowing creek; good milk quota and full line of dairy and farm equipment; 57 head of Holsteins; located on Highway; bus transportation to Chr. elem. and high school; asking price \$275,000; health reason for selling; vendor will take back mortgage.

98 acres general farm; with 6-room house; large barn and implement house; located a few miles from Simcoe; asking \$190,000.

8 acre hobby farm; with modern home; \$65,900

After hours phone: 426-0434

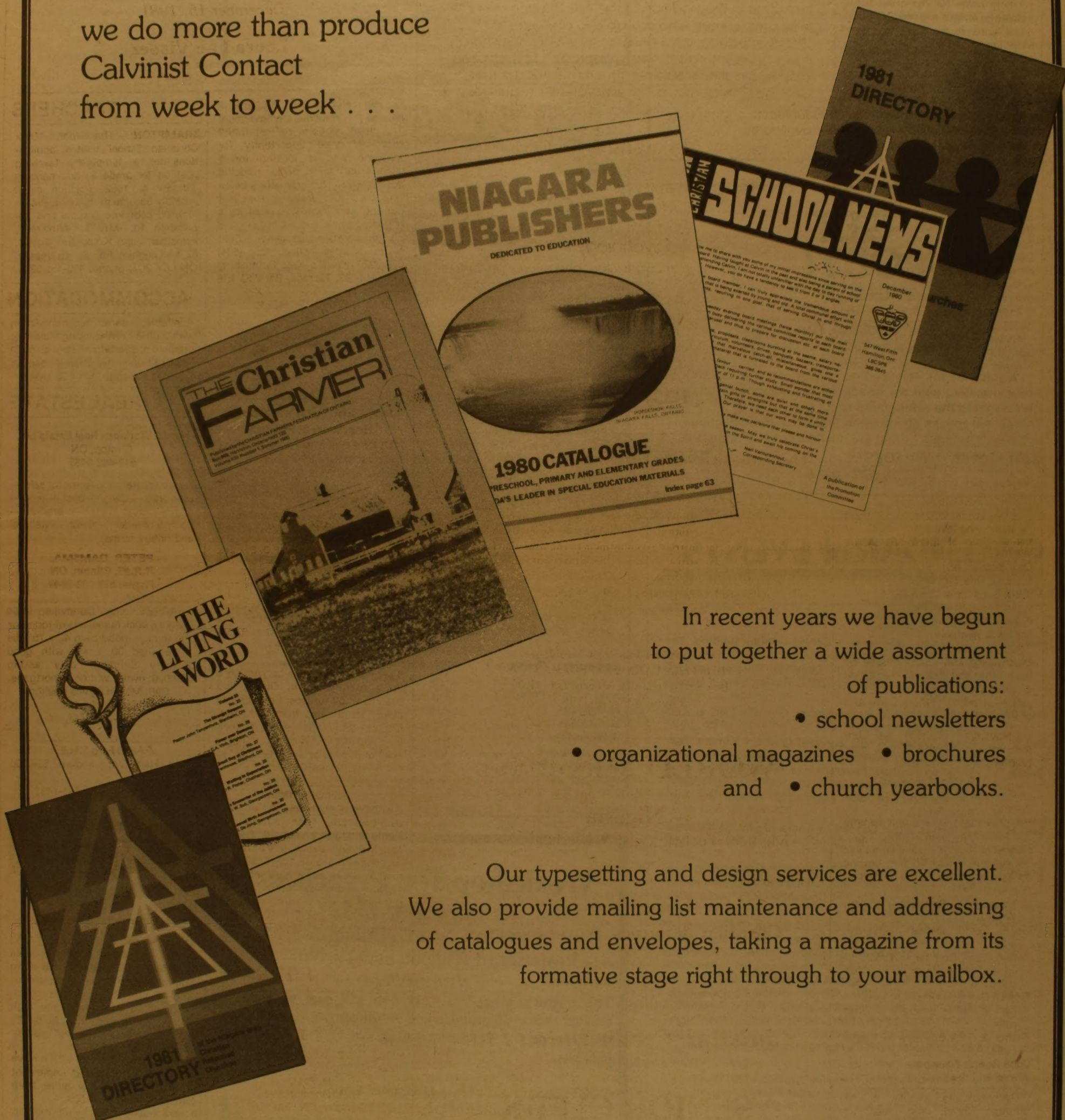
LARGE DAIRY FARM: with excellent milk quota; 200 acres with 600 acres rented; 85 tie-ups; 3 silos; 3 grain bins; 3 barns; gravel pit; equipment in mint condition; 135 head of cattle; and 9 room house; 3 miles from Orillia.

Henry Zwiers, sales rep.
705-326-4131

Walter Dean Real Estate Limited
107 Mississauga St. E., Orillia
705-325-6193

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EVENTS

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A very special recording of Genevan Psalm tunes and classical favourites has been pressed in time for Christmas giving. A top quality recording in a handsome souvenir jacket is now available for purchase at a following location:

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- A Touch of Europe, 46 King St. E., DUNDAS
- Dutch Toko, 665 Upper James, HAMILTON
- Family Christian Book Store, 750 Guelph Line, BURLINGTON
- The Christian Book Store, 661 Upper James, HAMILTON

OR
for Mail orders please send \$10.00 plus \$1.50 for pst., postage and handling to:

STUART SPOELSTRA
409 Windward Place,
Kingston, ON K7M 4E5

GET OUT!

& get rid of dilemmas

G. VanDooren, M.Th.

Lecturer in Diaconology at the Theological College of the Canadian Reformed Churches in Hamilton, Ontario.

A guideline for Reformed congregational evangelism. A book dealing with the principles and method of bringing the Gospel to the world round about us. The author speaks about some problems and objections — apparent dilemmas — that are raised against evangelism.

Soft Cover, 160 PAGES \$5.95
ISBN 0-88756-022-9

CALENDAR of EVENTS

Ontario

- Nov.27 Curriculum Development Centre Annual Meeting. Dr. Gordon Spykman will speak on the topic "Schools and Society". Time 8:00 p.m. Location: Toronto District Christian High School, 7900 Kipling Ave., Woodbridge, ON.
- Nov. 28 Organ Concert by Andre Knevel, Grimsby CRC at 8:00 p.m. Tina Jonker soloist.
- Dec. 9 Annual Convention and Banquet, Christian Farmers Federation of Ontario, University of Guelph, Guelph, ON.
- Dec. 9 Christian Farmers Federation of Ontario Annual Convention & Banquet, University of Guelph. Theme: "Stewardship of Our Foodlands". Time: 10 a.m. Banquet 6 p.m.
- Dec. 12 Christmas Organ Concert by Andre Knevel, St. Thomas Anglican Church, St. Catharines, at 8:00 p.m. Tina Jonker soloist.
- Dec.20 Brampton Christian Choral Society "Praise the Lord" will hold its annual Christmas concert at 8:00 p.m. in the Brampton Second Chr. Ref. Church, corner of McLaughlin and Steeles, Brampton.
- Dec. 19 20th annual Christmas Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Rehoboth Christian Reformed Church on Scugog St. in Bowmanville at 8 o'clock. Organist Mr. Andre Knevel.
- Dec. 23 20th annual Christmas Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Willowdale United Church on Kenneth Ave. (behind the Northtown Shopping Centre) at 8 p.m. Organist Mr. Andre Knevel.

AACS Hostess Suppers

- Nov. 28: Brampton: contact Mrs. Hermina Dykxhoorn (791-0906)
- Nov. 27: Owen Sound: contact Mr. John Vanderploeg (376-8344)
- Nov. 27: Georgetown: contact Mr. S. Adema Sr. (877-3352)
- Nov. 27: Barrie: contact Mrs. Barb Duiker (726-0745)
- Bowmanville/Oshawa: contact Mr. John Hull (623-1335)
- Belleville: contact Mr. Bert Hielema (478-6837)

BACK TO GOD HOUR RALLIES

Dec. 11, 12, 13: Chatham/Sarnia, with Rev. J. Vreeman.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Nov. 27	Wed. Nov. 25	Fri. Nov. 20-10a.m.	Wed. Nov. 18-noon
Fri. Dec. 4	Wed. Dec. 2	Fri. Nov. 27-10a.m.	Wed. Nov. 25-noon
Fri. Dec. 11	Wed. Dec. 9	Fri. Dec. 4-10a.m.	Wed. Dec. 2-noon
Fri. Dec. 18	Wed. Dec. 16	Fri. Dec. 11-10a.m.	Wed. Dec. 9-noon
Fri. Dec. 25	Wed. Dec. 23	Fri. Dec. 18-10a.m.	Wed. Dec. 16-noon
Fri. Jan. 1 ★ NO ISSUE ★			
Fri. Jan. 8	Wed. Jan. 6	Thurs. Dec. 24-10a.m.	Wed. Dec. 23-noon

The Vernon Chr. School Society,
Vernon, B.C..

needs \$120,000.00, and is offering Certificates of Indebtedness.

10% Annual Interest,

Payable April 30, and October 31.

Six month renewable Certificates in multiples of \$500.00. Certificates are automatically renewed at the end of each six month period unless payment is required in writing, 30 days prior to Interest payment. Help us to insure the continued growth of our Vernon Chr. School.

Please send cheque or inquiry to:

Vernon Christian School Society,

c/o Mr. Dirk Pereboom, secr., 2108-23rd Ave., Vernon, BC V1T 1J4
Phone: (604) 542-0681

LET'S PLAY CHESS

Editor: Pete Laver

Comments:

A hearty welcome to Mr. Lamain who joined us. I hope you will enjoy the game positions each month. Have a happy climb.

It quite often takes a solvers' tournament such as this one to find flaws in problems. A problem, #887, whose author perfected a complicated theme is found to have an alternate solution 47 years later by one of our solvers. Much thanks to Mr. Brouwer. One other solver crossed the alternate out after finding the author's solution instead. No need to do that!

Which other readers are willing to try their hand at the game position and/or problems?

Not enough readers received the July 10th issue in time to send the summer solutions in, so one of the July problems will appear each month in the next four. A few solvers will get a break—their earlier work will not be wasted.

September solutions

#884(Game Position) 1. --, R-B6 Threat: 2. --, RxB ch., 3. PxR, Q-R7 mate. Variations: 2. Q-N1, Q-R5; threatens 3. --, RxB ch., etc. 2. B-Q7, Q-N6; 3. Q-N1, Q-R5 ch. etc. 2. QxR, PxQ etc. 2. P-N3, QxP; 3. Q-K2, QxB ch., 4. K-N1, R-N6 ch etc.

#885(Nazaroff) Key: 1. Q-R8 threat: 2. QxN mate

#886(Yaroslavtzev) Key: 1. B-K7 tempo Variations: 1. --, PxB; 2. P-K4, N-B2; 3. Q-KR8 mate. 2. --, N other 3. QxR mate. 1. --, P-B3; 2. PxBP and 3. P-KB4 mate. 1. --, P-B4; 2. P-K3, P-B5 ch., 3. PxP mate. 1. --, PxBP; 2. PxQP and 3. P-Q4 mate. Theme: A Black Albino is answered by a White Albino! An albino means all possible moves (4) made by a pawn on its original square.

#887(Szoghy) with correction Oct. 15, 1981 issue: add White Rook on Q2(d2) Key(1. Q-R1 threat: 2. Q-Q4 mate. Theme: The Key unpins a Black piece who upon giving discovered check unpins a White piece who in turn gives discovered mate. Alternate: 1. BxR threat: 2. QxN mate (no variations) --one point. The alternate solutions works with or without the correction!

SEPTEMBER LADDER

Contestant	Problem:	#884	#885	#886	#887	Sub- Total	Prev. Total	Total
	Points:	3	2	3	3	11		
R. Buist(I)		3	Game Position only			3	70	73
K. Amsinga(VI)		3	2	3	2	10	43	53
J. Wilms(V)		3	2	3	2	10	33	43
H. Brouwer(III)		3	2	3	1	9	29	38
M. Melissen(VII)		3	2	2	2	9	21	30
P.W. Lamain		3	Game Position only			3	new —welcome	3

Workshop for Preachers
January 4-8, 1982

with Dr. David E. Holwerda

Professor of Religion and Theology,
Calvin College

This pastor's exegetical workshop will deal with the biblical theme of promise and fulfillment. Participants will examine Old Testament passages in New Testament contexts.

COST: \$65 if paid before December 1, 1981

\$75 if paid after December 1, 1981

(Fee includes 4 lunches, 1 supper, and daily coffee)

For registration information, contact:



The King's College

A Christian Liberal Arts College

10766 - 97 Street

Edmonton, Alberta T5H 2M1

(403) 428-0727

Bible Sunday
Dec. 6, 1981

Canadian Bible Society—
For many years the second Sunday in Advent, which falls on December 6, has been celebrated as Bible Sunday in many congregations. With the fast moving events of our time since Bible Sunday last year, there have been many changes in the challenges faced by the Canadian Bible Society. Congregations will find it encouraging to learn that many of the changes are positive and hopeful.

Never in history has there been such a demand for the Scriptures nor have so many been distributed. The Scriptures have been published in 1710 languages, and world distribution through the 66 Bible Societies in the fellowship of the United Bible Societies is one and one-quarter million a day. The striking fact is that this is far short of meeting the demand, and in many parts of the world orders cannot be filled.

The increased use of the Bible by Roman Catholics has meant that in many areas of the world the majority of Bible Society scriptures are being supplied to Roman Catholics. This has created a whole new demand for the Bible.

With 60,000 additional Christians every day and hundreds of new congregations every week, it is not surprising that there is an unprecedented demand for the scriptures in the languages of the people.

No longer is it necessary for the Canadian Bible Society to promote the wider distribution of the scriptures. The challenge now is to seize the opportunities which are waiting to be met. On December 6 as many congregations from coast to coast hear about the hunger for the Word of God and respond by using Canadian Bible Society contribution envelopes, many of the hands which are reaching for the Scriptures will be filled.

Local district offices of the Canadian Bible Society will be happy to provide interested churches with materials for Bible Sunday.

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Books

Religious Bestseller in paperback

from the October list in the Christian Bookseller's BOOKSTORE JOURNAL

1. **The Late Great Planet Earth** by Hal Lindsey; Zondervan, 1970/R.G. Mitchell, Willowdale, ON, pb, 180 pp, \$3.50.

Content: Ever since its first publication in 1970, Hal Lindsey's **The Late Great Planet Earth** has been a religious bestseller. In this book, Lindsey contends that we today can learn invaluable lessons from Israel's ancient prophets, like Daniel, Ezekiel, Jeremiah, as well as many of the others. In fact, Lindsey claims that it is precisely in our day that many of these ancient prophecies find their fulfillment. You have to read biblical prophecy with your daily newspaper next to you so that you can make all kinds of remarkable discoveries.

It all began in 1948 when modern Israel was recognized as a nation by the United Nations. Lindsey insists that when the prophets predict the return of Israel from bondage, they refer to 1948. And all the other biblical data as well is put within the framework of the past 40 years. So when the prophets speak about the kings of the north, they mean modern Russia; when they speak about the surrounding nations, they mean the Arab countries. When John, in Revelation, refers to the kings of the East, that has to be China. The anti-Christ is the future leader of a United Europe. And everything is shaping up for the final battle of the Armageddon. Maps are included to show how the final major battle in history will be shaping up. But fortunately, Christians need not fear, for they will be raptured away and be with the Lord. Lindsey sees all the major political and military movements in our day shaping up exactly in accordance with the way he reads the ancient prophets.

The 1980's: Countdown to Armageddon, written some 10 years later, is essentially an update of **The Late Great Planet Earth**. We find in this second work the same emphases as we do in the first one. Between the lines you can hear Lindsey say in **The Countdown**: "See, I told you so in **The Late Great Planet**."

Lindsey sees in Russia's move into Afghanistan the initial prophetic fulfillment of the kings of the north (Gog) moving south. In all likelihood Iran will be the next victim of the bear's ugly claws. He sees China getting ready for its attack as predicted in **The Late Great Planet**.

There are, however, a number of new elements present in **The Countdown** which are not present in **The Late Great Planet**. I think specifically about his lengthy discussion of the so-called Trilateral Commission, as well as the place of the USA within biblical prophecy. Since the prophets are virtually silent about the USA, it is a foregone conclusion that the USA will fade away as a world leader. However, at the same time Lindsey encourages the USA to continue its nuclear build-up to off-set Russia's power, to give up on the SALT talks; in other words, he encourages the USA simply to hang in there and fight. I personally find this latter notion a rather strange element within this book.

Style: Whatever one thinks about Lindsey's views of prophetic interpretation, one cannot deny that he himself is fully convinced that he is right. He writes with eloquent conviction. He knows how to convey his ideas. And remember, he writes for the average man. He is the only person I know who is able to popularize dispensationalism and its eschatological system in such a way that everyone can understand it. Sometimes he inserts interesting personal conversations or other interesting anecdotes that hold the reader. The over-all effect of these books is, of course, that the guy must be right. Look at all the evidence he produces, both from the Bible as well as from the newspaper.

Assessment: Of course, Hal Lindsey is right, if you agree with his approach to prophecy. That and that alone, it seems to me, is the key issue. One of the most significant statements in **The Late Great Planet Earth** is this: "It should be obvious that these predicted movements of history are interrelated in their general time of beginning and ending. *This is why the*

prophecies can be pieced together to make a coherent picture, even though the pieces are scattered in small bits throughout the Old and New Testaments (Italics added).

That one italicized sentence speaks volumes. Lindsey sees the Bible as a picture puzzle which only those with the right know-how are able to fit together.

Speak about destroying the unity of the scriptures! This kind of misunderstanding of predictive prophecy leads furthermore to a virtual denial of the prophetic fulfillment, namely, Jesus Christ. Whether Jesus died and rose again makes virtually no difference in Lindsey's understanding of the Old Testament prophets. Jesus says: these prophecies speak about me. Lindsey says: these prophecies speak about modern Russia, China, Europe, and Israel.

I am, furthermore, alarmed by Lindsey's encouragement to the USA on nuclear armament. I ask myself whether his encouragement is in the spirit of the Christ of the scripture. Of course, Hal Lindsey may be right that Jesus' return is very close, but one need not accept his whole baggage to make that confession and to pray fervently with John in the book of Revelation: "Come, Lord Jesus, yes come soon."

Lindsey, of course, is not alone in propagating these views. I have on my shelf at least four other books (all of recent date) which cover the same territory and espouse the same themes: **Jesus, Prophecy and the Middle East** by Anis A. Shorosh; **The Best is yet to Come** by Charles C. Ryrie; **The Pretribulation Rapture** by Allen Beechick; and **The Coming World Dictator** by John Wesley White. Or, if you want a more thorough theological study, I refer you to Charles L. Feinberg's book, **Millennialism: The Two Major Views**. All of these books are written from a dispensational viewpoint. For a solidly Reformed view on the same material I refer you to Dr. A.A. Hoekema's excellent work on eschatology, **The Bible and the Future**.

2. **When Your Money Falls** by Mary Stewart Relfe; Ministries Inc., 1981/Lawson Falle, Cambridge, ON; pb, 240 pp, \$7.00 (U.S.A.). Reviewed by Harry Houtman, Toronto, ON.

Contents: This is not really a book about money, but about prophecy. Since money, inflation, and other economic problems are so much on everyone's mind, the author used it to catch the public's attention.

The book's purpose is to show that Rev. 13:18, the mark of the beast and the number 666 are coming true right now, starting in 1980. Mrs. Relfe tries to show how the increasing use of the number 666 in computers, credit cards, the coming Electronic Fund Transfer (EFT), super-market product codes and other events all indicate we are in the end time. She actually predicts the end of the world in 1988, and we are now in the last seven years. Pope John Paul II, Henry Kissinger, Juan Carlos, and Anwar Sadat are all candidates for being the anti-Christ. "After giving much time to studying the scriptural qualifications, characteristics, and prerequisites, my prudent assessment is that President Anwar Sadat of Egypt is either history's nearest prototype or the real Mr. '666'."

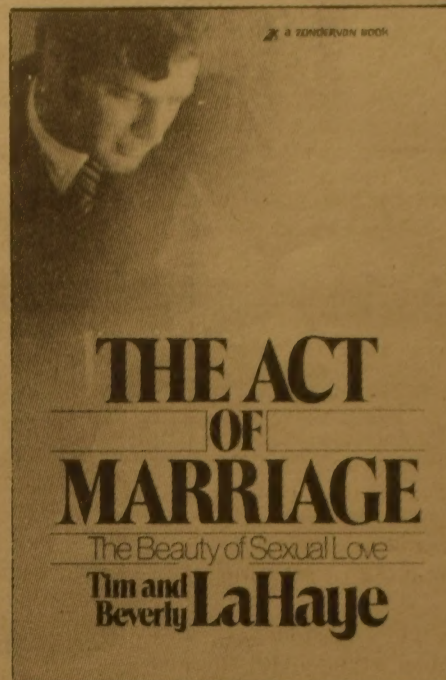
Style: Simple language and short chapters make it very easy to read.

Assessment: Obsession with prophecy is robbing evangelical Christianity of much time and effort that should be directed to evangelizing, showing and telling the world the good news of Jesus Christ's salvation and the way to God. God will perform his timetable; our task is not to know the details. The recent death of Sadat shows the foolishness of man trying to read God's mind. Instead, Christians should always be prepared for the end, and they should always be found faithful.

3. **Strike the Original Match** by Charles Swindoll; Multnomah Press/Beacon Distributing. Not submitted in time for review by the publisher.

4. **The 1980's: Countdown to Armageddon** by Hal Lindsey; Bantam Books, Toronto, ON, 1981; 178 pp, \$7.95. Reviewed by John Kerssies, Sarnia, ON. (see column 1)

5. **Act of Marriage** by Tim and Beverly LaHaye; Zondervan/R.G. Mitchell. Not submitted by the publisher for review.



6. **Three Steps Forward Two Steps Back — Persevering through Pressure** by Charles R. Swindoll; Thomas Nelson Publishers, 1980/Lawson Falle, Cambridge, ON, 191 pp, \$4.95. Reviewed by Albert Vander Mey, St. Catharines, ON, January 23, 1981.

7. **Dare to Discipline** by Dr. James Dobson, Tyndale House, 1970/R.G. Mitchell; pb, 224 pp, \$4.95. Reviewed by Mary Vander-Vennen.

Content: Dr. Dobson pleads for effectively teaching children respect and responsibility both in the home and in the classroom, for discipline in the best sense of the term. He includes a section on "Barriers to Learning."

Style: Readable, with many practical suggestions.

Assessment: Dr. Dobson presents a highly needed corrective to much current permissiveness and "freedom" in child-rearing. However his approach is openly behaviouristic, with a system of rewards and punishments. As a Christian parent, I would have difficulty with paying my children money for doing what they ought to be doing. But before you object too vigorously, be sure you have an alternative which works better than the ineffective, constant nagging followed by throwing up of the hands in despair, which is the pattern in many homes.

8. **Preparing for Adolescence**, by Dr. J. Dobson, Vision House, 1978/G.R. Welch; pb, 147 pp, \$2.25. Reviewed by Jenny Oldengarm, Harriston, ON.

Content: In layman's terms, Dobson discusses topics which are of great concern to teenagers; for example, feelings of inferiority, alienation, physical changes and related emotions of uncertainty and fear. He examines some popular misconceptions about love and sex, and gives positive direction from a biblical point of view.

The final chapter appears in the form of an interview with four young people who relate their experiences, joys and difficulties of growing up.

Assessment: Adolescence will be interesting and quite readable for teenagers, and it will help their parents who have themselves experienced (and survived) the uncertainties and questions of the adolescent years. Hopefully, when parents and teenagers in a family read this book, a bridge for meaningful communication will be the result.

9. **What Wives Wish Their Husbands Knew about Women** by Dr. James Dobson; Tyndale House, 1975/R.G. Mitchell; pb,

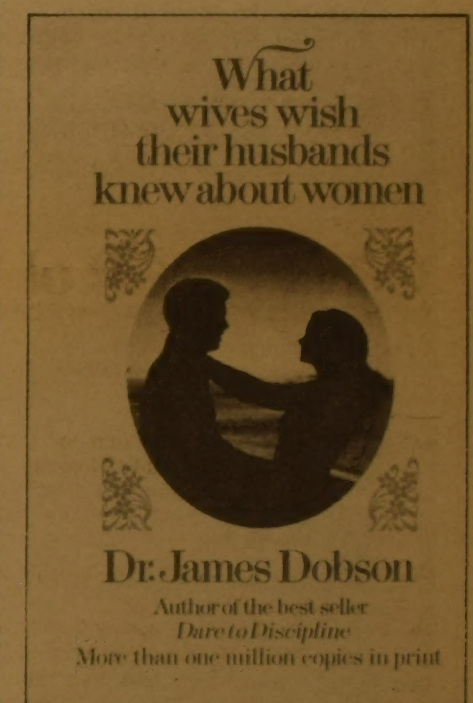
186 pp, \$3.95. Reviewed by Mary Vander-Vennen.

Content: On the basis of his practice and a questionnaire which he devised, Dr. Dobson identifies ten causes of depression in women.

Style: Typical Dobson: breezy, readable.

Assessment: There is much truth in the book, but there are also too many generalizations which simply don't hold water. Dobson correctly identifies "low-self-esteem" as one important cause of depression, but completely misses the point that in our culture and in our churches women are taught to be passive and submissive; they are not encouraged to develop their gifts toward a vocation the way men are and end up in wifehood and motherhood without any sense of their own individual strength. I believe that if women were encouraged much more before marriage to find themselves, they wouldn't be deserting their husbands and children in such droves after marriage, and wouldn't be suffering from low self-esteem to nearly the degree that is the case now.

Any man takes on an impossible task when he tries to interpret wives to their husbands. Dr. Dobson makes many important points, but many wives will not find themselves in this book.



10. **Answers to Tough Questions Skeptics Ask about the Christian Faith** by Josh McDowell and Don Stewart; Here's Life Publishers, Inc., San Bernardino, CA, 1981; pb, 198 pp, \$5.95. Reviewed by Dick Plerik, Toronto, ON.

Content: McDowell and Stewart answer sixty-six questions dealing with the trustworthiness of the Bible and with the validity of the Christian faith. Main categories of the questions are: The Bible, Jesus Christ, God, miracles, Bible difficulties, world religions, Christianity, and believing faith. Most of the answers cover about two pages; two much longer sections are devoted respectively to "The Shroud of Turin" and "Creation Accounts" (Gen. 1 and 2).

Style: The authors explain well the implications of the questions they have selected, write clearly and concisely, and give adequate space to the arguments of the "skeptics." They end each chapter with a helpful summary of their own conclusions.

Assessment: The "skeptics" the authors have in mind are especially the people who ask critical questions about the Bible and the Christian faith. I feel less than satisfied with most of the answers they give, partly because those answers are generally too short to do justice to the questions, and partly because the authors are far less sensitive to their own unproved assumptions than they are to those of their opponents. I find myself in agreement with many of their convictions, but in disagreement with many of the arguments they use to support them.

Books

Government

Trudeau the super nationalist

The Northern Magus: Pierre Trudeau and Canadians by Richard Gwyn; McClelland and Stewart, Toronto, 1980; cloth, 399 pp., \$17.95. Reviewed by A.A. den Otter, Memorial University of Newfoundland, St. John's, NF

Perhaps because so few people understand him, Pierre Elliott Trudeau has attracted a great deal of attention from those who think they do. At last count he has rated six full-length biographies, several more commentaries and innumerable articles and essays. Richard Gwyn's **The Northern Magus**, therefore, joins a large and growing Trudeau bibliography.

Gwyn calls Trudeau a magus

because Trudeau has created a mystical bond between himself and the Canadian people. Like the magician on the stage, Trudeau bedazzled Canadians into electing him time and again. While Gwyn's magical metaphor helps to explain Trudeaumania and the 1980 resurrection, his more prominent, and therefore more useful, theme is Trudeau's rationalism.

At the core of Trudeau's thoughts and policies is his belief that rational man stands at the highest order of evolution. Reason is the only authority for man's actions. Indeed, Joyce Wieland's quilt "La Raison avant La Passion (Reason over Passion)" hangs prominently on the stairwell of his residence. This rationalism was most evident in Trudeau's first

term when a corps of bright, newly appointed technocrats carried social planning to its extreme with efficient flow charts and numerous indepth studies. Today, Trudeau's twin obsession with federalism, as the highest form of government, and bilingualism, as the basic right of free speech, are the results of his rationalistic and juridic mind.

Ironically, Gwyn sees Trudeau's love for reason and order as his basic flaw. Not only did his rigid rationalism contribute to the breakdown of his marriage, it also earned him bitter political opposition. His views on bilingualism, for example, are rationally inspired; yet, he pursued them with stubborn passion and in the process unleashed the violent

emotions of both English and French speaking Canadians. In fact, Trudeau's main political failure is his refusal to acknowledge that Canadian politics are irrational, that the prime Canadian principle is compromise. Federalism, according to Trudeau, is an ideal based on law; in reality, however, it is a politically convenient and highly pragmatic attempt to create harmony out of disunity. Lacking this basic sense of the way Canada really works, Trudeau single-mindedly pursues his objectives. He will never understand the West, for instance, because he does not feel the historical and emotional roots of its concerns.

Those who have read the other Trudeau biographies will not

learn much from Gwyn. While critical of specific Trudeau policies and attitudes, Gwyn stands in awe of Trudeau and his overall assessment is sympathetic. The analysis is neither original nor penetrating. Gwyn interprets the apparent, initial failure of bilingualism along the traditional line of opposition against having-bilingualism - forced - down - our-throats. He does not explain that Trudeau believes in a homogeneous society. Unlike Levesque, who wants a rigid separation of languages in order to accentuate 'la difference,' Trudeau desires a bilingual society in order to overcome cultural diversity and conflict. To carry bilingualism (or multi-culturalism) to its full rational conclusion will mean that in the end we all will be the same.

Those who have not read the older biographies will greatly profit from this most up-to-date version. They will learn much about the present political situation in Canada, its political debates and its political leaders. They will not, however, get a definitive view on Trudeau. While they will discover that Trudeau is an internationalist rather than a Canadian, an idealist philosopher rather than a pragmatic politician, they will still not understand how he can preach the doctrine of sharing while living in an ego-centric world of personal luxury.

In the end, Trudeau remains an enigma. He may be the magician who dazzles his audience, but he is also the super rationalist who scorns all magic as untrue.

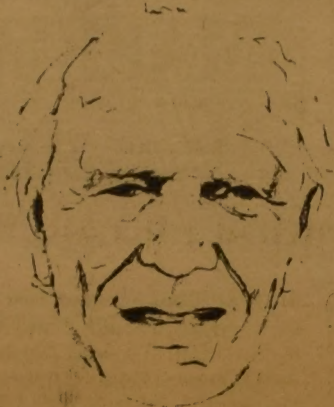
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No. 11

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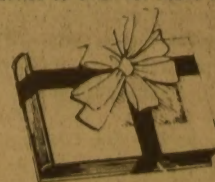
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Missions

RES papers on missions

Prophetic Witness in A Bewildered World. Mission Conference Papers, 1981; Reformed Ecumenical Synod, Grand Rapids, MI; pb., 85 pp., \$3.00 (US). Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

This is a collection of papers presented at the 1980 RES mission conference held in Nimes, France. The message of the Synod, that followed the conference, is included as well.

How do we become a truly prophetic witness in our bewildered world? Each one of the papers contains a timely appeal to be faithfully involved in the Church's mission in the world. Special attention is paid to the family, the biblical concept of the covenant and youth. One of the finest and practical essays is Joshua S. Yakubu's "The Role of Christian Parents." Yakubu, Principal of the Reformed Theological College of Nigeria, challenges parents to teach their covenant youth in the Word of God. Christian parents will find his practical and sound biblical insights helpful.

Conference papers do not pretend to have final answers. They are meant to contribute to discussions. I suggest that our church societies and mission committees use this booklet. It is excellent study material.

This winter, curl up in your easy chair with a copy of C.C.